An Introduction to Egyptian Arabic

Ernest T. Abdel-Massih

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Center for Near Eastern and North African Studies
The University of Michigan
Ann Arbor
1981

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الإهداء

إلى مصر
مهد الحضارة والمدنية

A Study Dedicated To
EGYPT
The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the Ford Foundation and the United States Office of Education for grants to the Center that have made this work possible.

W.D. Schorger
Director

INTRODUCTION

This study grew out of our students' great need for an introductory college text in Egyptian Arabic. Work on the study began in the fall of 1968, with the purpose of preparing a handbook of Egyptian Arabic to be used in the classroom at the University of Michigan.

A Preliminary Edition, which appeared in 1974, consisted of five parts: Phonology, Introductory Unit, Units 1-10, Texts 1-16, Proverbs 1-50, and Lexicon.

The present revised edition contains six parts. Part One, "Phonology," presents detailed explanations of the phonological system of Egyptian Arabic, with a number of pronunciation drills to help the student master the Egyptian Arabic sounds.

Part Two comprises an "Introductory Unit" and twenty "Basic Units." The Introductory Unit is meant to introduce the more common greetings; it also serves to give the student practice in producing some of the peculiarly Egyptian Arabic sounds. The twenty Units introduce the basic vocabulary and grammar of Egyptian Arabic. Each unit consists of four major sections: Text; Grammatical Notes; Practice and Drills; and Listening Comprehension. The latter sections are not printed in the book, but are found on tape. Units Four, Nine, Seventeen and Nineteen are Review Units.

Unit Twenty introduces Arabic script and contains a text presented for practice in both phonetic transcription and Arabic script.

Part Three comprises twenty-five "Texts" which are designed to introduce the more complex grammatical structures, and to serve as an introduction to Egyptian culture. Texts 1-11 are in phonetic transcription; Texts 12-16 are in Arabic script and phonetic transcription. Each of texts 12-16 appears on a full page so that the student has ample room for his or her notes on the script. Texts 17-25 are in Arabic script. Words not included in the Lexicon, as well as certain key words necessary for the understanding of the text, are glossed next to the Arabic. This group of texts is aimed at the student who can read Arabic script; others can benefit from the texts, of course, by using them for Aural Comprehension, particularly at this stage of study.

Part Four consists of one hundred proverbs. Proverbs 1-50: each proverb appears in Arabic script, followed by phonetic transcription, "Meaning," (semi-literal translation), and "Intent" (a statement regarding what is denoted by the proverb). Proverbs 51-100: each proverb appears in Arabic script, and is followed by an explanation in English of the intent of the proverb. Because proverbs play such a vital role in the speech of the Egyptians, all of the proverbs are annotated on tape, with suggestions as to when, to whom, and in what situations each proverb might be used. (Advice is also given as to those occasions when the proverbs should not be used.)

Part Five: WORD LISTS presents twenty Lists (Fruits, Vegetables, Groceries, etc.), which are grouped together in one section for the students' convenience and reference.

Part Six contains an Egyptian Arabic-English Lexicon.

The author is aware of the need for an English-Egyptian Arabic Lexicon, and hopes to include it in a future edition together with more drills and Review Units. I will await, and will welcome, my colleagues' comments as to the needs of our students--needs which serve as my only guidelines--as to the type of drills which are needed, the use of more, or perhaps less, Arabic script in the Units, and with regards to other suggestions for a future Revised Edition.

The Drills included in this study are samples of what a teacher might like to do in class. The teacher may determine how many of the drills to use for the most effective teaching; it is suggested here that the teacher carry out the first item of each drill to set an example for the students.

Work is continuing on this study; it is hoped that a Final Revised Edition will be produced in the near future.

A Comprehensive Study of Egyptian Arabic, by Ernest T. Abdel-Massih, A. Fathy Bahig, and Carolyn G. Killean, is forthcoming in two volumes. Volume I: Conversations, Texts, and Socio-Linguistic Notes, will appear in 1976; Volume II: Proverbs, Socio-Linguistic Notes, Reference Grammar, and Lexicon, will appear in 1977. Both volumes will be published by the Center for Near Eastern and North African Studies at the University of Michigan.

The preparation of this edition has been made possible by

support from the Center for Near Eastern and North African Studies at the University of Michigan, and by the co-operation of a number of individuals. The Center defrayed the costs of research assistants, typists, and the printing of this edition, and provided me with the time and opportunity to carry out the research.

I am grateful to Professor K. Allin Luther, who as then Director of the Center for Near Eastern and North African Studies, co-ordinated the publication of the Preliminary Edition.

I would like to express my sincere thanks to Professor William D. Schorger, Director of the Center for Near Eastern and North African Studies, for his support and encouragement.

My thanks go as well to Mr. William Frazier and to Ms. Loraine Obler, for their great assistance during the preparation of the Preliminary Edition.

I am deeply indebted to Professor Ernest N. McCarus and Professor Wallace M. Erwin for reading the entire manuscript, for their constructive suggestions, helpful remarks, and, in particular, for their scholarly interest in the study. I am grateful to Professor Carolyn G. Killean for her most valuable comments on the Preliminary Edition. Many thanks are also due to Ms. Amy Van Voorhis for assuming the laborious task of proofreading the entire manuscript.

I would like to express my sincere thanks and appreciation to Ms. Susan Harris for her conscientiousness, her dependability, and her great help during the work on this study; for her dedication to the study, her comments, constructive remarks, creativity, and great patience in typing the study and in co-ordinating the work

of several ongoing projects.

Many thanks are also due to Ms. Sandy Collinson and to Ms. Kathleen Wilson, for their great contribution to the typing and the final preparation of the manuscript. To the Arabic typist, Mr. Jamal Eshalabe, who devoted himself to the task, I would like to express my gratitude.

I am most grateful, of course, to my wife Cecile, for her patience, encouragement, and deep understanding during my work on this study.

Ernest T. Abdel-Massih

Ann Arbor, Michigan
August, 1975

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Part One

Phonology

PHONOLOGY OF EGYPTIAN ARABIC[1]

1. Introduction

Since we are primarily concerned here with spoken Egyptian Arabic rather than the written form, it is only appropriate to begin this text with some discussion of the pronunciation. To help the student pronounce the sounds of this foreign language, some details about the organs of speech and the articulation of Egyptian Arabic sounds are given here.

2. The Organs of Speech (See Figure 1)

The stream of air expelled by breathing passes out of the _lungs_ and is used for speech. The _larynx_ is a cartilaginous box at the upper end of the _trachea_ or _windpipe_. The importance of the larynx in speech is that it contains the _vocal cords_, or _vocal folds_, which are essentially two horizontal folds of elastic tissue. The triangular space enclosed by the two vocal cords is referred to as the _glottis_. The tongue has four sections: the _apex_ or _tip_, the _blade_ or _front_, the _dorsum_ or _back_, and the _root_, which forms the front wall of the _pharynx_. The tongue is one of the most important _movable articulators_. The _upper front teeth_ are important in speech formation. Both the _lips_ are of importance in speech. The roof of the mouth may be divided into four parts: the _alveolar ridge_, the convex portion of the mouth just behind the front teeth; the _hard palate_, the portion behind the alveolar ridge; the _velum_ or _soft palate_, the area behind the _hard palate_; and, finally, the _uvula_, the small appendage that hangs down from the very edge of the velum.

---

[1] The term "Egyptian Arabic" (EA) refers mainly (and in the majority of instances) to Arabic as spoken by the educated natives of Cairo in their daily life in informal situations.

There are three major resonance cavities: the mouth, which is known as the oral cavity; the nose, or nasal cavity, and the throat, or pharynx; their main function in speech is to serve as resonators.

3. Consonants and Semi-Vowels

		Bilabial	Labiodental	Dental	Alveolar	Alveo-palatal	Palatal	Velar	Back-Velar	Uvular	Pharyngeal	Glottal
Stop	Voiceless	p*		t	ṭ			k		q		ʔ
	Voiced	b		d	ḍ			g				
Fricative	Voiceless		f	s	ṣ	š			x		ɦ	h
	Voiced		v*	z	ẓ	ž*			ɣ		ʕ	
Nasal	Voiced	m		n								
Lateral	Voiced			l	ḷ							
Flap	Voiced				r ṛ							
Semi-vowel	Voiced	w					y					

Table 1. Egyptian Arabic Consonants

As seen in Table 1, Egyptian Arabic has the following consonants and semi-vowels:

b t ṭ d ḍ k g q ʔ f s ṣ z ẓ š x ɣ ɦ ʕ h m n l ḷ r ṛ w y and p* v* ž*.

---

* Occur in a few borrowed words, e.g. /pariis/ 'Paris', /villa/ 'villa', /žakitta/ 'jacket.'

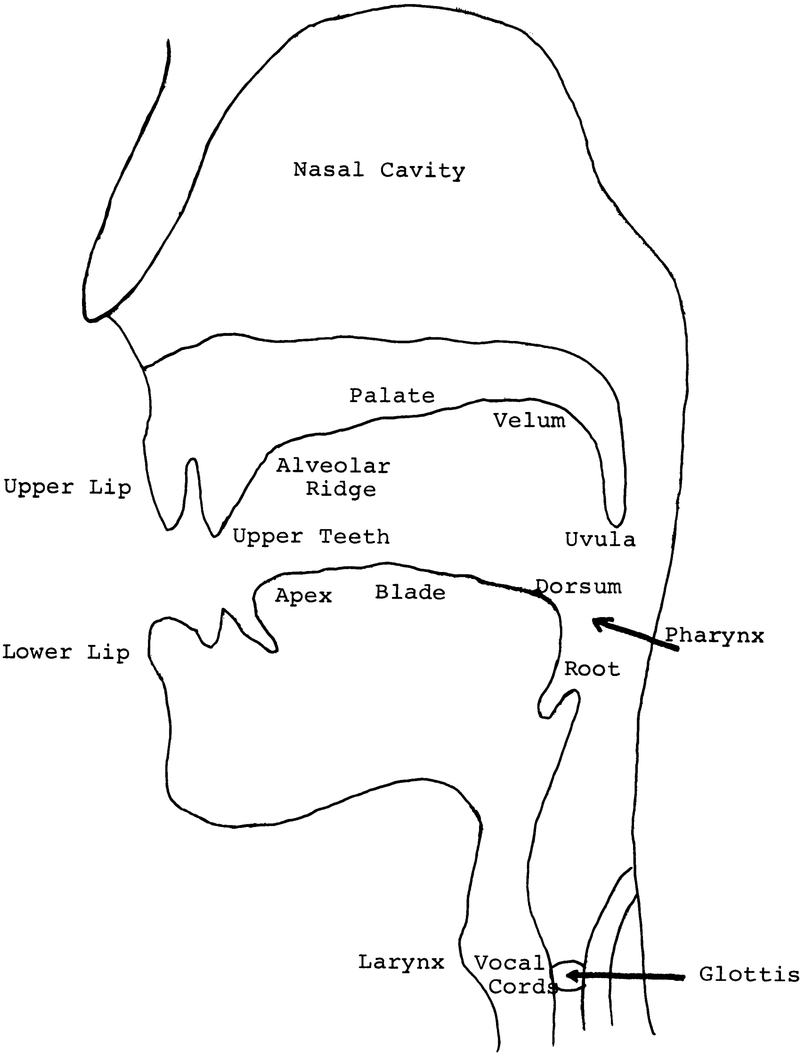

Nasal Cavity
Palate
Velum
Upper Lip
Alveolar Ridge
Upper Teeth
Uvula
Apex
Blade
Dorsum
Pharynx
Lower Lip
Root
Larynx
Vocal Cords
Glottis

Figure 1. Diagram of the Organs of Speech

3.1 Explanation of Terminology

Speech sounds are usually described in terms of:

(a) Place of articulation: The point of contact (or closest approach) of one speech organ with another during the production of a sound. For example, in making the Egyptian /t/ sound, the apex of the tongue touches the back of the upper teeth; this sound therefore is classed as dental. (Note that the English /t/ is slightly different: the apex of the tongue touches the alveolar ridge behind the upper teeth; the English /t/ is thus classed as alveolar).

Places of Articulation (See Figure 2)

1. Bilabial: lower lip and upper lip (p b m w)
2. Labiodental: lower lip and upper teeth (f v)
3. Dental: apex of tongue and upper teeth (t d s z n l)
4. Alveolar: apex of tongue and alveolar ridge (ṭ ḍ ṣ ẓ ḷ r ṛ)
5. Alveopalatal: blade of tongue and front part of palate (š ž)
6. Palatal: tongue blade and palate (y)
7. Velar: tongue dorsum and back of palate (k g)
8. Back-Velar: tongue dorsum and velum (x ɣ)
9. Uvular: tongue dorsum and uvula (q)
10. Pharyngeal: root of tongue and pharynx forming a stricture (ɦ ʕ)
11. Glottal: produced in the glottis (opening at upper part of the larynx between the vocal cords) (ʔ h)

The sound /ʔ/ glottal stop is produced by complete closure and release of the vocal cords.

(b) Manner of articulation: The way in which the air passage is blocked or constricted during the production of a sound. For example, the lower and upper lips may form a complete closure, thus stopping the air flow, as in the case of a /b/ which is termed stop.

Manner of Articulation

1. Stop: refers to consonants characterized by a complete closure of the air passage, thus blocking the air stream momentarily, e.g. closing of both lips in production of / b / (p b t ṭ d ḍ k g q ʔ).

2. Fricative: refers to consonants produced by friction caused by the air moving through a narrow passage in the vocal tract (f v s ṣ z ẓ š ž x ɣ ɦ ʕ h)
3. Nasal: refers to consonants produced with the uvula lowered, allowing the air to escape through the nose, so that the nasal cavity acts as a resonator (m n)
4. Lateral: refers to consonant produced with the tongue touching only the middle of the palate, thus allowing the air flow to escape around one or both sides of the tongue (l ḷ)
5. Flap: refers to a consonant produced by a single tap of the tongue in which the tip of the tongue makes a single rapid contact against the alveolar ridge (r ṛ)
6. Semi-vowel: a vowel-like sound which functions as a consonant (w y)

(c) Voiced-Voiceless: Refers to whether or not the vocal cords vibrate during the production of a sound. A voiced consonant is one which is accompanied by vibration of the vocal cords, for example, /v/ in the English word "vine." A voiceless consonant is one which is produced without any accompanying vibration of the vocal cords, for example, /f/ in the English word "fine." (See Figures 3 and 4).

The difference between voicing and voicelessness can be felt strongly if one covers one's ears with one's hands, then pronounces English "fine" and "vine," paying attention to the /f/ and /v/.

Voiced - Voiceless

Voiceless Consonants	Voiced Counterparts
p	b
t	d
ṭ	ḍ
k	g
q	
ʔ	
f	v
s	z
ṣ	ẓ
š	ž
x	ɣ
ɦ	ʕ
h	

Voiced Consonants (Continued from Page 5)

/ m n l ḷ r ṛ w y /

3.1.1 Emphasis: Egyptian Arabic is characterized by having a set of emphatic consonants, which are sometimes referred to instead as either "velarized," "pharyngealized," or "flat."

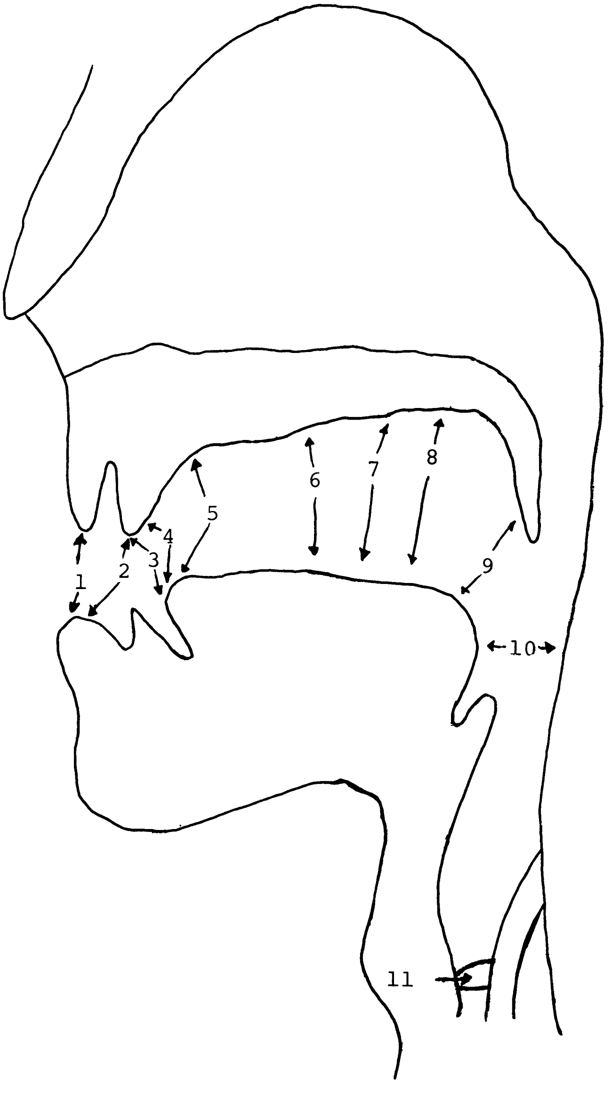
An emphatic consonant is one which is produced by raising and backing the dorsum of the tongue so that the articulation is velarized and pharyngealized (see Figures 5 - 8). Table 1 lists / ṭ ḍ ṣ ẓ ḷ ṛ / as the emphatic counterparts of the PLAIN / t d s z l r /. The occurrence of an emphatic consonant will cause a plain consonant in the same syllable (sometimes in the preceding and/or the following syllable) to become emphatic. The domain of the spread of emphasis is the syllable, which means that a syllable has all or none of its sounds emphatic. This also means that in Egyptian Arabic all of the consonants occur as both emphatic and plain becuase of the influence of emphatic consonants on plain consonants as explained above.

The influence of emphatic consonants on vowels is very noticeable to a non-native speaker. This is particularly clear with the vowel /a/ when in the environment of an emphatic consonant. Listen to your teacher pronouncing /taab/ = [taab] 'to repent' with the a as in English cad, nab, lag, and then listen to him pronouncing /ṭaab/ = [ṭạạḅ] 'to ripen' with the a as in English father, Bob, cot.

Watch your teacher pronouncing /taab/ and then /ṭaab/ and notice when pronouncing /ṭaab/ that his tongue is drawn back, spread to the sides, completely filling his mouth with the dorsum of his tongue, and in most cases his lips are slightly rounded. Watch how even his cheeks bulge and also watch the tension he builds up in the muscles around his throat.

Emphatic - Plain

Plain Consonants		Emphatic Counterparts
t	------------------------------	ṭ
d	------------------------------	ḍ
s	------------------------------	ṣ
z	------------------------------	ẓ
l	------------------------------	ḷ
r	------------------------------	ṛ



1. Bilabial 2. Labiodental 3. Dental 4. Alveolar
5. Alveopalatal 6. Palatal 7. Velar 8. Back-Velar
9. Uvular 10. Pharyngeal 11. Glottal

Figure 2. - Places of Articulation

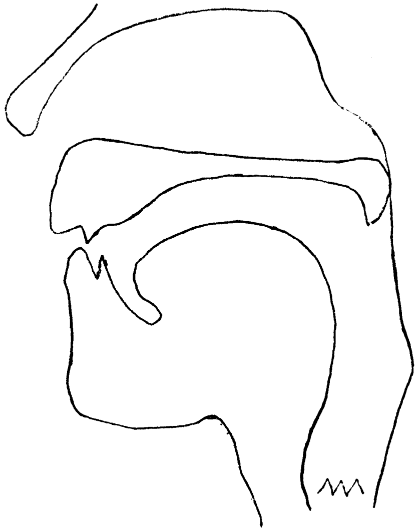


Figure 3. /v/ a Voiced Labio-Dental Fricative
(vocal cords vibrating /\/\/\ )

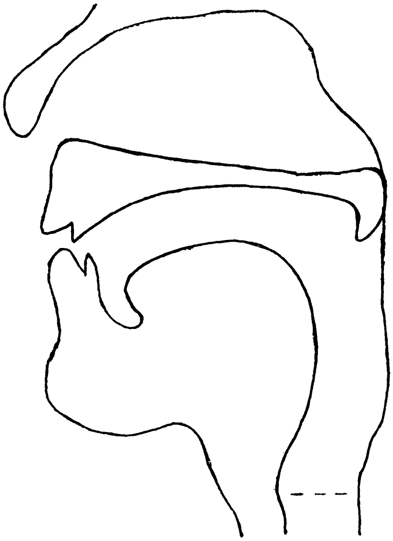


Figure 4. /f/ a Voiceless Labio-Dental Fricative
(vocal cords not vibrating ---)

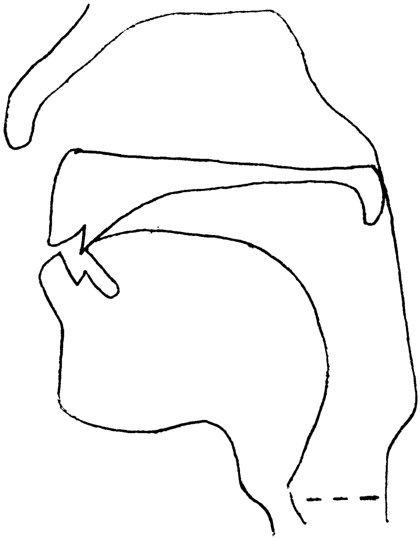


Figure 5. Tongue Position for /t/

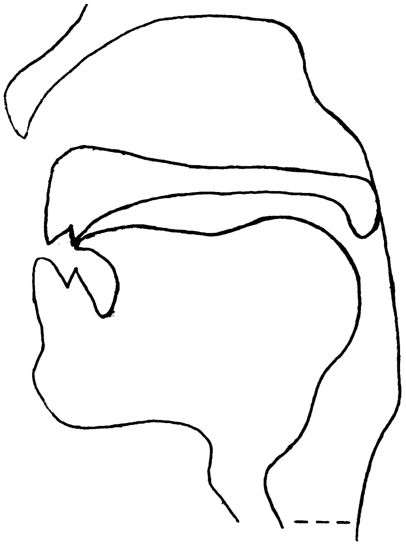


Figure 6. Tongue Position for /ṭ/

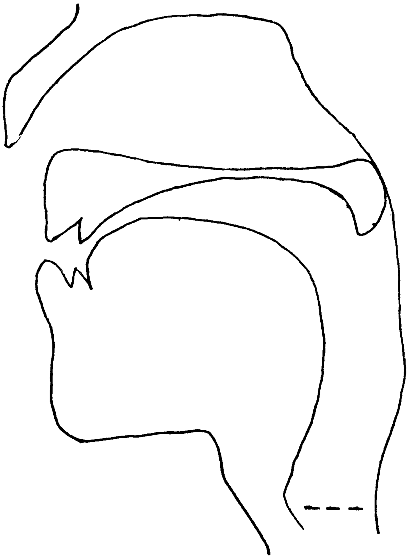


Figure 7. Tongue Position for /s/

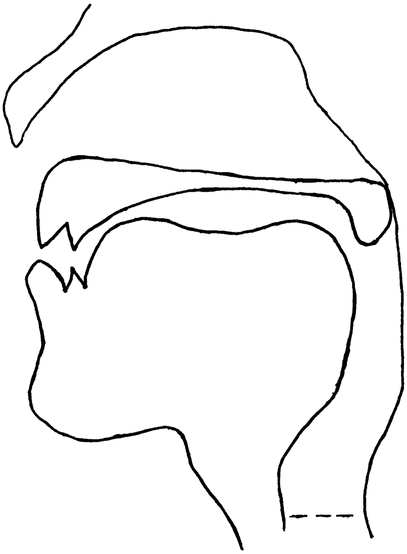


Figure 8. Tongue Position for /ṣ/

3.2 Remarks on the Pronunciation of Egyptian Arabic Consonants and Semi-Vowels

A look at Table 1 shows that Egyptian Arabic has more consonants than does English. Most of the sounds are pronounced like their English counterparts, while a few are quite unlike anything in English and, therefore, require great practice on the part of the student.

3.2.1 Egyptian Arabic consonants pronounced almost like their English Counterparts

Egyptian Arabic	As in English
b	boy
p (occurs in borrowings)	pin
t	tea
d	dish
k	cat, king
g	go
f	fine
v (occurs in borrowings)	vine
s	see
z	zeal
š	she
ž (occurs in borrowings)	pleasure, measure
m	me
n	no
w	well
y	yet

The following sounds also exist in English, but please note:

/l/ - Egyptian Arabic /l/ is like the /l/ in English leave rather than the /l/ of English feel. Egyptian Arabic /l/ then is like the first /l/ in the English word level but never like the second unless velarized (i.e. /ḷ/).

To realize what this means, you might like to try to say pull, then start the word leave where you finished pull. Now you may realize that initial l's in English are different from medial/final ones.

Thus Egyptian Arabic: /walla/ 'or' has an /l/ like that of English *leave*, ; Egyptian Arabic /waḷḷa/ 'By God' has an /l/ like that of English *pull*. The first /l/ in *level* is referred to as *clear* /l/ and the last /l/ is termed *dark* /l/. Egyptian Arabic /l/ is *clear*, and the emphatic /ḷ/ is *dark*.

/h/ as in English 'he':
/h/ is not difficult when it begins a syllable or a word, *e.g.* Egyptian Arabic /haat/ 'give me!' or /mafhuum/ 'It is understood.' But the student may have difficulty pronouncing /h/ when it is at the end of a syllable or a word, *e.g.* /ʔahwa/ 'coffee,' /ʔeeh/ 'what?' or /ʔabuuh/ 'his father.'

/ʔ/, the glottal stop, is a sound that should not give the English speaker any trouble. It is produced by complete closure and release of the vocal cords; it is sometimes found in English as in New York dialect pronunciation /boʔl/ 'bottle' or as the inital sound of English "ouch," or between the two vowels of 'uh-oh.'

In Egyptian Arabic words or utterances never begin with a vowel, whether short or long. *In all cases where a non-native speaker hears what he thinks is an initial vowel, it is always /ʔ/ + vowel*; thus:
/ana/=/ʔana/ 'I,' /eeh/ = /ʔeeh/ "what?"

4. *Pronunciation Drills* (Consonants)

All pronunciation drills are recorded on tape in the language laboratory. Each drill is read three times. The first reading is designed to acquaint the student with the items of the drill. The second reading allows space for practice. Ideally, the third reading should be practiced without looking at the printed drill.

Remember that Egyptian Arabic /aa/ when not next to emphatic consonants is pronounced like English *a* in *cad*. Egyptian Arabic /ii/ is like English *i* in *machine*; /uu/ is like English *oo* in *moon*. Short vowels /a/, /i/, /u/ are the same as the corresponding long vowels, but are half as long.

4.1 Drill 1 (b t d k g f s z š m n l r ʔ h w y p v ž)

báab	door
báat	he spent the night
bárd	cold
táab	he repented
báan	he appeared
bínt	a girl
nabáat	plant
wálad	a boy
banáat	girls
šáaf	he saw
šúuf	see! (m)
šufti	you (f) saw
bašúuf	I see, I am seeing
ʔašúuf	I see
mabašúfš	I don't see
mabašufháaš	I don't see her
baláaš	forget it!
yaréet	I wish ...
báʔa	he remained
yiʔáabil	he meets
ʔahúm	here they are
ʔáhwa	coffee
šáay	tea
šáayil	carrying
káan	it was
gáh	he came
gíri	he ran
bitígri	you (m) run
tilmíiz	pupil (m)
láakin	but
biyirmúuhum	they are throwing them
ráaʔid	he is sleeping
fuuʔ	wake up! (m)
yíʔfil	to close, shut
giib	bring! (ms)
wálad	a boy

zamáan	long ago
láazim	necessary
gibli ʔáhwa	bring me coffee (said to m)
gibíili ʔáhwa	bring me coffee (said to f)
gíbli fingáal ʔáhwa	bring me a cup of coffee (said to m)
gibiili fingáal ʔáhwa	bring me a cup of coffee (said to f)
gíbli fingáal šáay	bring me a cup of tea (said to m)
gibíili fingáal šáay	bring me a cup of tea (said to f)
ʔálam míin dá ?	Whose pencil is this?
dá ʔálami	this is my pencil
kitáab míin dá ?	Whose book is this?
miš kitáabi . yímkin kitáab háani ʔaw kitáab samíir .	It's not my book. Maybe it is Haani's or Samiir's book.
paríis	Paris
pakistáan	Pakistan
tilivizyóon	television
žiláati	ice cream
ʔaspiríin	aspirin
béež	beige
balžíika	Belgium

4.2 The Emphatics (ṭ ḍ ṣ ẓ ḷ ṛ)

The purpose of Drill 2 below is the mastery of the emphatic consonants. The domain of the spread of emphasis is the syllable, which means that the occurrence of an emphatic consonant (see 3.1.1) will cause all the sounds of the same syllable, and sometimes of the preceding and/or the following syllable, to become emphatic. Notice particularly the influence on the vowels. Thus in /ṭaab/ 'to ripen' = [ṭạạḅ] the emphatic /ṭ/ caused plain /b/ to become emphatic [ḅ] and the vowel /a/ is colored with emphasis, which means you'll hear an [a] similar to that of English father.

As examples of the spread of the domain of emphasis to more than one syllable, we cite the following (/-/ denotes syllable boundary):

/ṛabaṭu/	'he tied him'	[ṛạ-ḅạ-ṭụ]
/muḥaḍṛaaṭ/	'lectures'	[ṃụ-ḥạḍ-ṛạạṭ]

4.2.1 Drill 2 (ṭ ḍ ṣ ẓ ḷ ṛ)

taab	he repeated
ṭaab	it (m) ripened
báatu	they spent the night
báaṭu	his armpit
beet	house
béeḍ	eggs
badítha	she began it (f)
baḍítha	she laid it (i.e. the egg)
zamáan	long ago
ziyáaṛa	visit
láazim	necessary
ẓáaḷim	tyrant, oppressor
báaẓ	it broke
baláada	laziness
baḷáaṭa	a tile
ráaʔid	asleep
ṛáaʔid	major (military rank)
daam	it (m) lasted
ḍaamin	guarantor
waraʔ	papers
waṛa	behind
saʔal	he asked
ṣaṛaf	he spent money
zaman	time; duration
ẓabaṭ	he adjusted

4.3 (q x ɣ ɦ ʕ)

These consonants have no counterparts in English. Therefore, the student must pay great attention in listening to and producing them.

4.3.1 Drill 3 (q x ɣ ɦ ʕ)

/q/ (voiceless uvular stop) occurs in borrowings from Modern Literary Arabic:

ʔilqaahíṛa	Cairo
ʔilquṛʔáan	The Koran
qáṛn	century
qáwmi	national
qáṛyá	village
qáaʔid	leader
qíṣaṣ	stories

/x/ (voiceless back-velar fricative) (see Figure 9)

xáal	maternal uncle
xáaf	he became afraid
ʔaxúuha	her brother
máṭbax	kitchen
xád	he took
biyáaxud	he is taking
taríix	history; date
xuṣúuṣan	especially
dáxal	he entered

/ɣ/ (voiced back-velar fricative) (see Figure 10)

ɣáali	expensive
ɣaríib	strange
filɣáalib	most probably
luɣáat	languages
fáariɣ	empty
bálaɣ	he reached puberty

/ɦ/ (voiceless pharyngeal fricative) (see Figure 11)

ɦáala	condition
ɦílwa	sweet; pretty (f)
yiɦáawil	he tries
ilɦáṛb	the war
ṛáaɦ	he went
fíriɦ	he rejoiced

/ʕ/ (voiced pharyngeal fricative) (see Figure 12)

ʕáali	high
ʕaléeha	on it (f)
maʕáah	with him
yíʕṛaf	he knows
báaʕ	he sold
ḍáaʕ	it (m) got lost

/ x ɣ ɦ ʕ /

xáali	my maternal uncle
ɣáali	expensive
ɦáali	my condition
ʕáali	high

ɦámṛa	red (f)
ʕámṛa	repair, repair work
xámṛa	wine
ɣámṛa	Ghamra (a suburb of Cairo)

báaʕ	he sold
báax	he was embarassed
báaɦ	he revealed a secret
báaɣa	plastic

yiɣíib	he becomes late; he is late
yibíiʕ	he sells
yiṛúuɦ	he goes
yixáaf	he becomes afraid

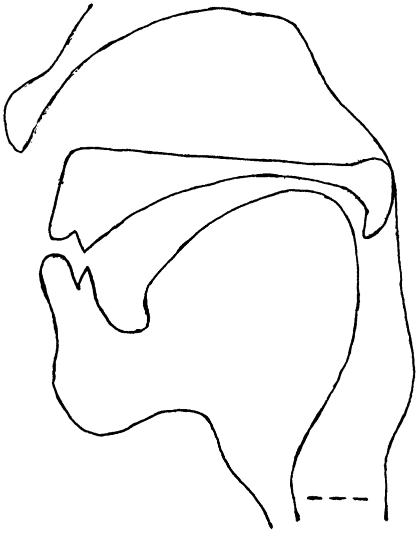


Figure 9. Tongue Position for /x/

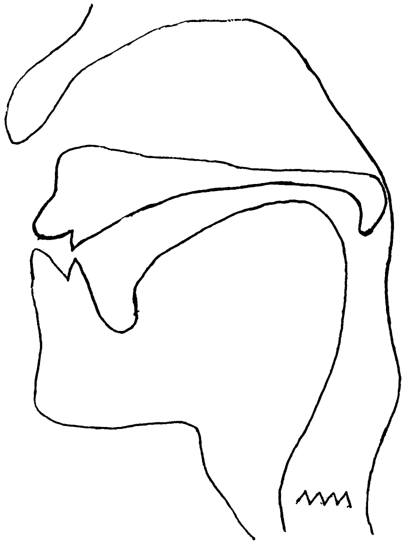


Figure 10. Tongue Position for /ɣ/

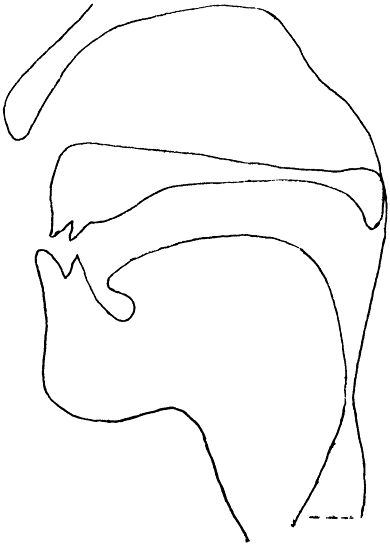


Figure 11. Tongue Position for /ɦ/

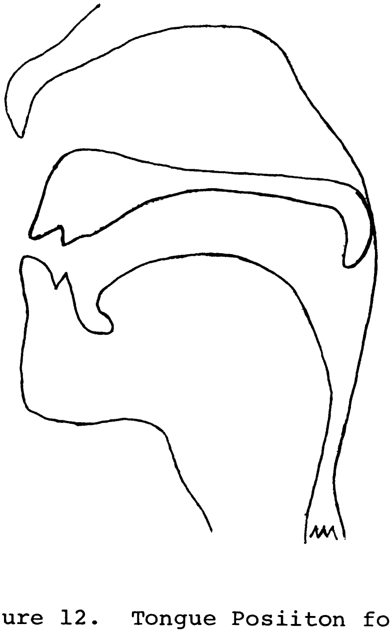


Figure 12. Tongue Posiiton for /ʕ/

4.4 Doubled Consonants

Any sequence of identical doubled consonants (e.g. ll, tt, ss,) has precisely twice the duration of a single consonant in any given utterance. All consonants may occur doubled in Egyptian Arabic. Listen carefully to the items in Drill 4 below.

4.4.1 Drill 4 (Doubled Consonants)

ʔálha	he said it (f)
ʔálli	he said to me
kátab	he wrote
káttib	he caused to write
ṣáaḷa	hall
ṣáḷḷa	he prayed
báas	he kissed
báss	enough!
ʕáša	dinner
ʕášša	he gave dinner
símiʕ	he heard
sámmaʕ	he recited
sáma	sky
sámma	he named
fáani	mortal
fánni	technical; artistic
ʔána	I
ʔinnáma	but
xáṛag	he went out
xáṛṛag	he graduated
wíʔif	he stood up
wáʔʔaf	he brought to a standstill
ɦayáah	life
ɦayyáah	he greeted him
háwa	air
háwwa	he fanned

5. Egyptian Arabic Vowels

To produce a vowel sound, the tongue is arched *High*, *Mid*, or *Low* in the mouth. The arching of the tongue is either toward the *Front* of the palate or the *Back*. Thus, we describe the vowels in terms of these parameters. We can, for example, say that /i/ is a high front vowel.

The position of the lips, whether *unrounded* as in /i,a/ or *rounded* as in /u,o/, is also important in describing vowel sounds.

Vowels are voiced; that is, vowels are produced with vibration of the vocal cords.

	Short		Long	
	Front	Back	Front	Back
High	i	u	ii	uu
Mid	e	o	ee	oo
Low	a		aa	

Table 2. Egyptian Arabic Vowels

Arabic vowels present few difficulties to the learner. They are similar to the English vowels. The short vowels /i u/ are like English *hit* and *put*. /a/ is the vowel of *cot* next to emphatic consonants, and somewhat like the *a* of *fat* elsewhere. /e o/ are not very common. /e/ is pronounced almost like the vowel of English *bet* and /o/ almost like that of English *soap*. When short /e o/ occur, it is sometimes difficult for a non-native speaker to distinguish them from short /i u/ respectively, particularly in rapid speech; *e.g.*:

bétna	our house
bítna	we spent the night
?óṭṭi	my room
?úṭṭi	my cat (m)

Fortunately, the occurrence of short /e o/ is not common in Egyptian Arabic.

The long vowels /ii uu oo ee/ are like those in English feet, food, boat, and bait, respectively. It must be mentioned that long vowels in Arabic are not glided. A Glide is a transitional sound produced when the vocal organs shift from the articulation of one sound to the articulation of another sound.

For contrast between long and short vowels, listen carefully to the items at the end of Drill 5 below.

5.1 Drill 5 (Vowels)

ʔána	I
ʔínta	you (ms)
ʔínti	you (fs)
šúft	I saw
ʔíɦna	we
ʔíntu	you (p)
boos	kissing
buus	kiss! (m)
ṛooɦ	soul
ṛuuɦ	go! (m)
féen	where?
béet	house
báat	he spent the night
fáat	he passed
léeh	why?
táab	he repented
ṭáab	it ripened
fúuti	pass! (f)
fúuṭa	towel
wálla	or
wáḷḷa	By God!
báat	he spent the night
báaṭ	armpit
ḍaṛúuṛi	necessary
daryáan	aware of

díin	religion
déen	debt
bátt	he decided
báṭṭ	ducks

***

sáʕa	he worked hard
sáaʕa	hour
sáwa	together
sáawa	he arranged
síwa	either ...
síiwa	Siwa (name of an oasis)
šuuf	look! (m)
šúft	I saw

6. Consonants and Vowels: Practice

6.1 Drill 6 (Consonants and Vowels)

ʔawláad	boys
ʔayyáam	days
ʔiyyáak	mind you!; don't!
yíwṣal	he arrives
ṣúwaṛ	pictures
húwwa	he
híyya	she
háwa	air
ṛaʔyéen	two ideas
miráaya	mirror
yúusif	Yusif (proper name)
líyya	to me
yíktib	he writes

***

ṣabáaħ ilxéer .	Good morning.
ʔizzayyak ?	How are you? (to ms)
feen ilʔustáaz ?	Where is the Professor?
ṛáayiħ feen ?	Where are you (m) going?
ʔilʔooḍa dí kbíira !	This room is big!

múmkin tiʔúlli ssáaʕa káam min fáḍḷak ?	Can you tell me what time it is, please?
ɦaḍrítak máṣṛi ?	Are you (m) an Egyptian?
ilwáagib sáhl .	The homework is easy.
ʔáhlan wa sáhlan .	Welcome!
ʕándak kaam ɦíṣṣit ʕáṛabi fi lʔusbúuʕ ?	How many Arabic classes do you have a week?
ʔizzáyy ilgáww innaháṛda ?	How is the weather today?
innaháṛḍa bárd .	It is cold today.
ʔána batʕállim ʕáṛabi .	I am learning Arabic.

7. Distribution of Consonants and Vowels

7.1 Consonants

(a) In Egyptian Arabic (EA) any single consonant may occur at the beginning of a word, in the middle, or at the end; e.g. /tiin/ 'figs,' /katab/ 'he wrote,' /faat/ 'he passed.'

(b) Doubled consonants may occur medially or finally; e.g. /lissa/ 'not yet,' /bass/ 'enough!'

(c) A sequence of two different consonants may occur medially or finally; e.g. /tiktib/ 'you (ms) write,' /malakt/ 'you (ms) owned.'

(d) A sequence of three or more consonants never occurs, either within a word or passing from the end of one word to the beginning of the next. This inadmissable sequence is broken by the helping vowel /I/ (see Phonology 9). /I/ is the vowel of English bit. The helping vowel /I/ is always added between the second and third consonants; e.g. /iddars + sahl/ --> /iddars I sahl/ 'the lesson is easy.'

7.2 Vowels

(a) In EA words or utterances never begin with a vowel, whether short or long. In all cases where a student hears what he thinks is an initial vowel, it is always /ʔ/ + vowel.

(b) Short vowels occur stressed and unstressed, medially and finally.

(c) Long vowels occur only stressed.

(d) EA does not permit more than one long vowel in a word; in the case of two long vowels (resulting from morphological suffixation), the first vowel is shortened and stress shifts to the second; e.g.

/šáalu/ 'they carried' + /-u/ 'it (m)' -->
/šáaluu/ --> /šalúu/ 'they carried it (m)'

7.3 Syllables

(a) In EA syllables have the following structures:

CV CVC CVV CVVC# CVCC#

(C = consonant; V = vowel; -# = final)

(b) As mentioned in 7.2 (a) above, syllables do not begin with vowels. They all begin with C (ʔV, CV).

(c) The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.

(d) Syllables with the structure /CVCC#/ occur only stressed.

(e) Thus, we might summarize as follows:

--Every syllable begins with /C/.

--Every syllable has /V/ or /VV/.

--Syllables may be open or closed (an *open syllable* is a syllable that ends in a vowel; a *closed syllable* is a syllable that ends in a consonant).

--No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC#/.

7.4 Word and Syllable Boundaries

In many cases, word and syllable boundaries do not coincide in EA. If we look at /ʔilgúmla gdʕida/ 'the sentence is new' in terms of syllable and word boundaries, we get /ʔil - gum - la͡g - dii - da/ ("-" here rperesents syllable boundary and ⌒ represents linkage). The most difficult part for a non-native speaker is the end of the first word and the beginning of the second word where linkage occurs: here, /la͡g/. This is particularly difficult in rapid speech. The student must practice during the drill sessions to overcome this difficulty of linkage.

7.5 Stress

In EA stress is not a major problem, as its occurrence is almost totally predictable in terms of syllable structure.

As in English, a word never has more than one primary, or heavy, stress; and *long vowels never occur unstressed*. Remember that EA does not permit more than one long vowel in a word; in case of two long vowels (resulting from morphological suffixation), the first gets shortened and the stress shifts to the second long vowel; *e.g.*

/šáalu/ 'they carried' + /-u/ 'it' (m)

/šáaluu --> šalúu/ 'they carried it' (m)

Bearing the above in mind, we can state the rules for EA stress as follows:

GENERAL RULE: Stress falls on the penultimate syllable; e.g. /kátab/ 'he wrote,' /mudarrísa/ 'teacher' (f), /kallímhum/ 'he talked to them,' /madrása/ 'school.'

EXCEPTIONS:

(a) Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g. /katábt/ 'I wrote,' /fihímt/ 'I understood,' /ʕafríit/ 'devil,' /ramúu/ 'they threw it' (m), /hináak/ 'there.'

(b) Stress falls on the antepenultimate syllable if the last three syllables have the structure: CVCVCV(C)

kátaba	scribes
ʕáṛabi	Arab
kátabit	she wrote
ḍáṛabit	she hit
ʔálamak	your (ms) pencil

However, stress is on the penultimate syllable when (CV)CVCVCV(C) is a feminine singular past verb with a V(C) suffix:

ramítu	She threw it (m).
šalítu	She carried it (m).
ḍaṛabítu	She hit him.
ḍaṛabítak	She hit you (ms).
ḍaṛabítik	She hit you (fs).
šalítak	She carried you (ms).

8. Change and Assimilation in Consonant Sequences

Assimilation is a phonetic process whereby two adjacent consonants acquire common characteristics or become identical.

Here we deal with C_1C_2 (i.e. sequence of two different consonants). Remember that EA does not allow the sequence CCC at all.

No change occurs with CC = doubled consonants.

8.1.1 C_1C_2 Initially

The sequence C_1C_2 initially is very rare; e.g. /kwayyis ~ kuwayyis/ 'good,' /bṛaavo/ 'bravo.' Thus, the discussion will be limited to C_1C_2 medially and finally.

8.1.2 C_1C_2 Medially and Finally Within Words

In the following sequences: t d / s z / š ž C_1 assimilates to C_2 only with respect to voice.

/ʔustaaz/ 'professor' --> (ʔasatza) --> /ʔasadza/ 'professors'

/xad/ 'to take' --> (xadt) --> /xatt/ 'I took'

/ʔooḍa/ 'room' --> (ʔoḍti) --> /ʔoṭṭi/ 'my room'

8.1.3 C_1C_2 Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C_1 assimilates to C_2 with respect to voice.

/xaṛagt/ --> [xaṛakt]	I went out
/lafaẓt/ --> [lafaṣṭ]	I pronounced
/fuzt/ --> [fust]	I succeeded

In sequences of voiceless obstruents + /r/ or /l/, the latter assimilates to the obstruent with respect to voice; this is true utterance finally only (C̥ = devoiced consonant), e.g.:

ʔaṭr̥	train
ṛaṭl̥	pound
ʔifl̥	a lock
ʔaṣr̥	palace
našr̥	publication

8.1.4 Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C_1 assimilates to C_2 in rapid speech, e.g.:

/saʕáat kitíira/ --> /saʕáak kitíira/ 'many times'

/riɣíif báarid/ --> /rɣíib báarid/ 'a cold loaf of bread'

/béet gáaṛu/ --> /béeg gáaṛu/ 'his neighbor's house'

9. The sequence CCC is inadmissable in Egyptian Arabic. It must be broken by the insertion of the Anaptyctic Vowel or Helping or Extra Vowel I, the vowel of English bit, between the second and third consonants. This situation often arises when a word ending in two consonants is followed by another word which begins with a consonant, e.g.:

/iddárs + sáhl/ --> /iddárs - I - sáhl/ 'The lesson is easy'

Just as the consonant sequence /fmt/ is difficult for English speakers to pronounce, so *any* CCC sequence is difficult for Egyptian Arabic speakers to produce. When an Egyptian would be forced to produce a 3 or 4 consonant cluster, he *instinctively* adds the /I/ between the second and third consonants; thus, /katábt dárs/ 'I wrote a lesson' will always be [katábt I dárs] and /bínt kbíira/ 'a big girl' will be [bínt I kbíira]. The student will be expected to internalize this important rule, with the help of Phonology Drill 7 and the similar drills in Units 1-3. Until Unit Three the necessary /I/ will be written in transcriptions as a visual aid *only* in the situation referred to above, *i.e.* when a word ending in CC is followed by another word that begins with C. After this point, the use of the helping vowel I should become automatic.

Note the difference in sound between the short vowel /i/ and the helping vowel *I*. Listen carefully to your teacher:

/dars + sahl/ --> /dars I sahl/ 'an easy lesson'
/darsi + sahl/ --> /darsi sahl/ 'My lesson is easy'
/darsi + issahl/ --> /darsi ssahl/ 'my easy lesson'
/iddars + issahl/ --> /iddars issahl/ 'the easy lesson'
/iddars + sahl/ --> /iddars I sahl/ 'The lesson is easy'

9.1 Drill 7

Pronounce each of the following words individually; then the phrases. Notice the occurrence of the helping vowel I:

iddars I sahl	The lesson is easy.
ilbint I kbiira	The girl is big.
dars I sahl	an easy lesson
darsi sahl	My lesson is easy.
katabt I darsak	You (m) wrote your lesson.
katabti darsik	You (f) wrote your lesson.
ɦilm I gamiil	a nice dream
iddars issahl	the easy lesson
iddars I sahl	The lesson is easy.
darsi sahl	My lesson is easy.
bint I kbiira	a big girl
binti kbiira	My daughter is big.

10. Initial Glottal Stop /ʔ/

The glottal stop /ʔ/ in Egyptian Arabic corresponds to both glottal stop /ʔ/ and qāf (ق)/q/ in Modern Literary Arabic.

Initial glottal stops coming from Modern Literary Arabic qāf (ق)/q/ never elide. Such vocabulary items will be marked in vocabulary glosses and in the "Lexicon" with (Q) after their citation, e.g.:

ʔahwa (Q) "coffee"

Other initial glottal stops often elide, especially in fast speech; e.g.: /liyya ʔana/ --> /liyya ana/ 'to me'

Compare: (/ʔahwa/ (Q) 'coffee' and /ʔana/ 'I')

/širibt I ʔahwa/ --> /širibt I ʔahwa/ 'I drank coffee'

and /širibt I ʔana/ --> /širibt ana/ 'I drank'

Such common forms as the personal pronouns (/ʔana/ 'I,' /ʔinta/ 'you (ms)),' etc), the marker of first person singular verbs /ʔa-/ and the particles /ʔaywa/ 'yes,' /ʔahó/ 'here it (m) is,' /ʔahé/ 'here it (f) is' are particularly susceptible to such elision.

In two instances, the glottal stop almost always elides: the relative /ʔilli/ --> /illi/ ~ /lli/ 'who, which, that;' and the definite article /ʔil/ --> /il/ ~ /l/ 'the,' e.g.:

/ʔilɦaaga ʔilli mʕaak/ --> /ʔilɦaaga lli mʕaak/
'the thing that you have'

/ḍaṛab ʔilwalad/ --> /ḍaṛab ilwalad/ 'he hit the boy'

/rama ʔilkitaab/ --> /rama lkitaab/ 'he threw the book'

It was mentioned in 3.2 and 7.2 above that words or utterances never begin with a vowel, whether short or long, thus: /ana/ = /ʔana/ 'I,' /inta/ = /ʔinta/ 'you' (ms), /eeh/ = /ʔeeh/ 'what?' /umm/ = /ʔumm/ 'mother,' and /ooḍa/ = /ʔooḍa/ 'room.' Note the difference: /aadi/ = /ʔaadi/ 'here is/are' and /ʔaaḍi/ = /ʔaaḍi/ (Q) 'judge,' where /ʔ/ of /ʔaaḍi/ corresponds to qāf (ق) /q/ of Modern Literary Arabic. The convention here is that all words beginning with vowels will be listed in the "Lexicon" under their initial vowel for the convenience of the user; e.g. /ʔana/ 'I' will be listed under "a" thus: ana; /ʔinta/ 'you' (ms) will be listed under "i" thus: inta; and /ʔumm/ 'mother' will be listed under 'u' thus: umm. In this study /ʔahwa/ (Q) 'coffee,'

/ʔidra/ (Q) 'clay pot' and /ʔuddaam/ (Q) 'in front of' (all having initial /ʔ/ = qāf (ق)/q/) will be listed with their glottal stops under their initial vowels thus: ʔahwa under "a," ʔidra under "i," and ʔuddaam under "u." The best examples in this connection are /ʔalam/ (Q) 'pencil' and /ʔalam/ 'pain,' listed thus:

	ʔalam (Q)	pencil
	alam	pain
Also:	ʔism (Q)	section
	ism	name
and	umm	mother
	ʔumt (Q)	I stood up

Again, let's remember that: /awlaad/ = /ʔawlaad/ 'boys,' /ilwalad/ = /ʔilwalad/ 'the boy,' /ustaaz/ = /ʔustaaz/ 'professor;' but /ʔabl/ (Q) 'before' = /ʔabl/, /ʔibil/ (Q) 'to accept' = /ʔibil/ and /ʔuddaam/ (Q) 'in front of' = /ʔuddaam/ in the transcription system used in this study.

It might be helpful to note that nouns of the patterns ʔVCCaaC or ʔVCaaC in the majority of cases do not elide their initial glottal stop in fast speech. However, they will all be listed in the Lexicon under their initial vowels.

ʔVCCaaC		ʔVCaaC	
ʔasmaaʔ	names	ʔimaan	faith
ʔaflaam	films	ʔimaam	religious leader (Islam)
ʔahṛaam	pyramid	ʔamaan	safety
ʔaħlaam	dreams	ʔustaaz	professor (m)
ʔaṣwaan	Aswan		
ʔislaam	Islam		
ʔinsaan	human being		

10.1 Drill 8

ʔáhlan	Hello.
ʔáhlan wa sáhlan bíik	Good to see you (m).
ʔizzáyyak	How are you? (m)
kwáyyis ilħámdu lilláah	Fine, thanks.
máʕa ssaláama	Good-bye (to person leaving)
ʔaḷḷáah yisallímak	Thank you (m).

ṣabáaɦ ilxéer	Good morning.
ṣabáaɦ ilxéer	Good morning.
mabṛúuk	Congratulations!
aḷḷáah yibáarik fíik	Thank you (m).
ʔáhlan	Hello.
ʔáhlan wa sáhlan bíiki	Good to see you (f).
ʔizzáyyik	How are you? (f)
kwayyísa lɦamdu lillaah	Fine, thanks.
máʕa ssaláama	Good-bye (to person leaving).
ʔaḷḷáah yisallímik	Thank you (f).
mabṛúuk	Congratulations!
aḷḷáah yibáarik fíiki .	Thank you (f).

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Part Two

Introductory Unit

Units 1-20

INTRODUCTORY UNIT

GREETINGS

issalamaat wittaɦiyyaat

In Egyptian Arabic, as in all other Arabic dialects, greetings form a very important aspect of everyday life. While this introductory unit is meant to introduce some of the more common greetings, it also serves to give the student practice in producing some of the peculiarly Arabic sounds.

***

- Indicates the first speaker
= Indicates the second speaker
~ Indicates a variant form
m masculine; f feminine; s singular; p plural

***

1.	-áhlan .	Hello. (most commonly used)
	=áhlan .	Hello.

ahl	family
-an	accusative ending (borrowing from Modern Literary Arabic)

***

2.	-áhlan ,	Hello.
	=áhlan wa sáhlan	Hello; good to see you.

wa~wi~w	and
sahl	fertile, level land

***

The welcoming phrase /áhlan wa sáhlan/ with its accusative endings /-an/ is a borrowing from Modern Literary Arabic. Its original implication was, "You have reached your people and a fruitful plain"--comforting words to a desert traveler. Nowadays, of course, it is ingenuously extended as a simple greeting.

***

3.	-áhlan .	Hello.
	=áhlan wa sáhlan .	Hello; good to see you.
	-áhlan wa sáhlan bíik .	Good to see you too. (Said to ms)

bi ~ b	with (here: "to")
biik	to you (ms)

***

4.	-áhlan .	Hello.
	=áhlan wa sáhlan .	Hello; good to see you.
	-áhlan wa sáhlan bíiki .	Good to see you too. (Said to fs)

biiki	to you (fs)

***

5.	-issaláamu ʕaléekum .	Hello. (formal greeting)
	=ʕaléekum issaláam .	Hello.
	salaam	peace
	ʕaleekum	on you (p form said to s or p)

***

6.	-issaláamu ʕaléekum .	Hello.
	=wa ʕaléekum issaláamu wa ṛáɦmatu ḷḷáahi wa baṛakáatu .	Hello; may the peace, mercy and blessings of God be with you. (Complete formal response).
	ṛaɦmatu ḷḷaahi	the mercy of God
	aḷḷaah	God
	baṛakaatu	His blessings

***

7.	-saʕíida .	Hello. (general, less formal; not as common as #1 above)
	=saʕíida .	Hello.
	saʕiida	happy (f) (here: "happy occasion")

***

8.	- izzáyyak ?	How are you? (said to ms)
	= kwáyyis ilɦámdu lilláah	Fine, thanks. (said by ms)
	izzayy	how is/are?
	-ak	you, your (ms)
	kwayyis ~ kuwayyis	good, fine (m)
	ilɦamdu lillaah	praise be to God

9.	-izzáyyik ?	How are you? (said to fs)
	=kwayyísa lɦámdu lilláah .	Fine, thanks. (said by fs)
	-ik	you, your (fs)
	kwayyisa ~ kuwayyisa	fine (fs)

***

10.	-izzayyúkum ?	How are you? (said to p)
	=kwayyisíin ilɦámdu lilláah .	Fine, thanks. (said by p)
	-kum	you, your (p)
	kwayyisiin ~ kuwayyisiin	fine (p)

***

11.	-izzáyyak ?	How are you? (said to ms)
	=aḷḷáah yisallímak .	Fine, thank you. (said to ms) (Here: "May God give you peace")
	yisallimak	He gives you (ms) peace (or safety).

***

12.	-izzáyyik ?	How are you? (said to fs)
	=aḷḷáah yisallímik .	Fine, thank you. (said to fs)
	yisallimik	He gives you (fs) peace.

***

13.	-izzáyy I ɦaḍrítak ?	How are you? (said to ms)
	=kwáyyis ilɦámdu lilláah .	Fine, thanks. (said by ms)
	ɦaḍritak	you (ms) (formal or polite form)

14.	-izzáyy I ɦaḍrítik ?	How are you? (said to fs)
	=kwayyísa lɦamdu lillaah .	Fine, thanks. (said by fs)
	ɦaḍritik	you (fs) (formal or polite form)

***

15.	-ṣabáaɦ ilxéer .	Good morning.
	=ṣabáaɦ ilxéer .	Good morning.
	ṣabaaɦ	morning
	il	the
	xeer	good; blessings

***

16.	-ṣabáaɦ ilxéer .	Good morning.
	=ṣabáaɦ innúuṛ .	Good morning.
	nuuṛ	light

***

17.	-ṣabáaɦ ilxéer .	Good morning.
	=ṣabáaɦ ilwárd .	Good morning. (said only to acquaintances)
	ward	roses

***

18.	-ṣabáaɦ ilxeer .	Good morning.
	=ṣabáaɦ ilfúll .	Good morning. (said only to acquaintances)
	full	Arabian jasmine

***

19.	-misáaʔ ilxeer .	Good evening.
	=misaaʔ ilxeer .	Good evening.
	misaaʔ ~ masaaʔ	evening

***

20.	-misáaʔ ilxeer .	Good evening.
	=misáaʔ innuuṛ .	Good evening.

***

21.	-nihàaṛak saʕíid .	Good day to you. (said to ms) (as a greeting, not a farewell)
	=nihaaṛak saʕíid .	Good day to you. (said to ms)
	nihaaṛ ~ nahaaṛ	day (here refers to daytime until around 3:00 P.M.)
	saʕiid	happy (m)

***

22.	-nihàaṛik saʕíid .	Good day to you. (said to fs)
	=nihàaṛak saʕíid .	Good day to you. (said to ms)

***

23.	-niháṛkum saʕíid .	Good day to you. (said to p)
	=niháaṛik saʕíid .	Good day to you. (said to fs)

***

24.	-léltak saʕiida .	Good night. (said to ms)
	=léltak saʕiida .	Good night to you. (said to ms)
	leela	night
	leltak	your (ms) night

***

25.	-léltik saʕiida .	Good night. (said to fs)
	=léltak saʕíida .	Good night to you. (said to ms)
	-ik	your (fs) night

***

26.	-lelítkum saʕíida .	Good night. (said to p)
	=léltik saʕíida .	Good night to you. (said to fs)
	lelitkum	your (p) night

***

27.	-tíṣbaɦ ʕála xéer .	Good night. (said to ms)
	=tíṣbaɦ ʕála xéer .	Good night. (said to ms)
	tiṣbaɦ	Here: "May you (ms) wake up tomorrow morning"
	ʕala	to; on

***

28.	-tiṣbáɦi ʕála xéer .	Good night. (said to fs)
	=tiṣbáɦi ʕála xéer .	Good night. (said to fs)

***

29.	-tíṣbaɦ ʕála xéer .	Good night. (said to ms)
	=wínta min ahl ilxéer .	Good night to you. (response said to ms)

inta	you (ms)
min	from, among
ahl ilxeer	those who enjoy many blessings

***

30.	-tiṣbáɦi ʕála xéer .	Good night. (fs)
	=wínti min ahl ilxéer .	Good night to you. (response said to fs)

inti	you (fs)

***

31.	-tiṣbáɦu ʕála xéer .	Good night. (said to p)
	=wíntu min ahl ilxéer .	Good night to you. (response said to p)

intu	you (p)

***

32.	-máʕa ssaláama .	Good-bye.
	=aḷḷáah yisallímak .	Good-bye. (said to ms)

maʕa	with
issalaama	(the) peace
aḷḷaah	God
yisallim	He gives peace

***

33. -máʕa ssaláama . Good-bye.
=aḷḷaah yisallimik . Good-bye. (said to fs)

***

34. -maʕa ssaláama . Good-bye.
=aḷḷaah yisallímkum . Good-bye. (said to p)

***

35. -mutašákkir . Thanks. (said by ms)
=ilʕáfw . Don't mention it.

mutašakkir	I (m) am thankful
ilʕáfw	pardon, forgiveness (as response)

This response is invariable, i.e. used in the same form by all speakers, regardless of gender and number.

***

36. -mutašakkíra . Thanks. (said by fs)
=ilʕáfw . Don't mention it.

mutašakkira	I (f) am thankful

***

37. -mutašakkiríin . Thanks. (This is a plural form which can be used by ms, fs, or p)
=ilʕáfw . Don't mention it.

mutašakkiriin	We are thankful

***

38.	-šúkṛan .	Thanks. (general)
	=ilʕáfw .	Don't mention it.

šukṛ	thanks

***

39.	-mabṛúuk .	Congratulations!
	=aḷḷáah yibáarik fiik .	God bless you (said to ms) (Here: "Thanks")

mabṛuuk	blessed
baarik	to bless
fi ~ f-	in

***

40.	-mabṛúuk .	Congratulations!
	=aḷḷáah yibáarik fíiki .	God bless you. (said to fs)

***

41.	-kull I sána wínta ṭáyyib .	Happy holiday! (also Happy birthday!) (said to ms)
	=wínta ṭáyyib .	Same to you. (said to ms)

kull	every, each
sana	year
ṭayyib	fine, good, well (m)

***

42. -kull I sána wínti ṭayyíba . Happy holiday! (said to fs)
=wínti biṣṣíɦɦa wissaláama . Same to you. (said to fs)

iṣṣiɦɦa	(the) health
ṭayyiba	fine, good, well (f)

***

43. -kull I sána wíntu ṭayyibíin . Happy holiday! (said to p)
=wíntu biṣṣíɦɦa wissaláama . Same to you. (said to p)

ṭayyibiin	fine, good, well (p)

***

44. -aasif I (ms) am sorry.
=maʕlihš (~maʕlišš) never mind.

***

45. -asfa I (fs) am sorry.
=maʕlihš never mind.

***

46. -mutaʔassif I (ms) am sorry.
=maʕlihš never mind.

***

47. -mutaʔassifa I (fs) am sorry.
=maʕlihš never mind.

*** *** ***

UNIT ONE

iddars il?awwal*

I.1 Text

1. ilwalad kibiir .	The boy is big.
ilwalad kibiir ?	Is the boy big?
aywa .	Yes.

walad	boy
il ~ l	the
kibiir (m)	big
aywa	yes

***

2. iṭṭaalib nabiih .	The student (m) is intelligent.
iṭṭaalib nabiih ?	Is the student (m) intelligent?
aywa , nabiih .	Yes, (he is) intelligent.
aywa , nabiih ?awi .	Yes, (he is) very intelligent.

ṭaalib (m)	student
iṭṭaalib (m)	the student
nabiih (m)	intelligent
?awi (Q)	very

***

3. iṭṭaaliba nabiiha .	The student (f) is intelligent.
iṭṭaaliba nabiiha ?	Is the student intelligent?
aywa , nabiiha .	Yes, (she is) intelligent.

ṭaaliba (f)	student
nabiiha (f)	intelligent

***

*Literally: "The First Lesson"

4. feen ilkursi lgidiid ?	Where is the new chair?
ahó kkursi ggidiid .	Here is the new chair.

feen	where?; where is/are?
kursi (m)	chair
gidiid (m)	new
ahó (m)	here is
ilkursi ~ ikkursi	the chair

***

5. feen iṭṭaaliba ggidiida ?	Where is the new student (f)?
ahé ṭṭaaliba ggidiida .	Here is the new student (f).

ahé (f)	here is

***

6. ilkursi gdiid .	The chair is new.
ilkursi gdiid ?	Is the chair new?
aywa gdiid .	Yes, (it's) new.

***

7. iddars I sahl .	The lesson is easy.
iddars I ṣaʕb ?	Is the lesson difficult?
laʔ , miš ṣaʕb .	No, the lesson is not difficult.

dars (m)	lesson
sahl (m)	easy
ṣaʕb (m)	difficult
laʔ	no
miš ~ muš	not - negative particle

*** *** ***

I.2 Grammatical Notes

1. (a) The definite article (def. **art.**) is /il/. /il-/ is prefixed to nouns and adjectives, e.g. /ilwalad/ 'the boy,' /ilgidiid/ 'the new.' Remember that in EA words or utterances never begin with a vowel (Phonology 3.2.1, 7.2, 10). Thus /#V-/ = /#ʔV-/, e.g. /ilwalad/ = /ʔilwalad/. (/#V-/ means "word initial vowel;" /-V#/ means "word final vowel"); thus /ʔil/ ~ /il/ 'the.'

   (b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ṭ d ḍ s ṣ z ẓ š ž n r ṛ / is obligatory, e.g. /iṭṭaalîb/ 'the student,' but /ilwalad/ 'the boy.'

   (c) Assimilation of /-l-/ of the def. art. to /k,g/ is optional in EA.

/ilkursi/ ~ /ikkursi/	'the chair'
/ilgidiid/ ~ /iggidiid/	'the new'

   (d) The form of the definite article is /l-/ rather than /il-/ when it follows a word ending in a vowel, e.g. /iṭṭaaliba lgidiida/ 'the new student.'*

   (e) The /l-/ of the definite article is subject to the assimilation rules stated in (b) and (c) above, e.g.:

/iṭṭaaliba nnabiiha/	'the intelligent student'
/ilkursi lgidiid/ ~ /ikkursi ggidiid/	'the new chair'

2. In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender, e.g. /walad/ (m) 'boy' /bint/ (f) 'girl.' Henceforth, gender indicators will not be entered for those nouns where the sex of the referent clearly indicates the grammatical gender.

   Adjectives (adj) show two genders, e.g. /nabiih/ (m) 'intelligent,' /nabiiha/ (f) 'intelligent'

   Compare the following nouns and adjectives:

ṭaalib (m)	ṭaaliba (f)	student
nabiih (m)	nabiiha (f)	intelligent

Notice that singular (s) feminine nouns and adjectives end in /-a/.

---

*Note: Initial use of /i-/ (unstressed) of a word elides when this word follows another word that ends in a vowel, e.g., inta iktib 'you write!' → nta ktib .

Exceptions to this will be indicated by (f). Masculine singular nouns and adjectives will thus be identifiable by the absence of /-a/ or by the insertion of (m). This convention of indicating gender for singular forms will be followed regularly beginning with Unit Two; thus /ṭaalib/ 'student' and /ṭaaliba/ 'student' have no imposed gender indicators, since it is clear that the first word is masculine and the second is feminine. Indicators, however, will be entered next to items such as /arḍ/ (f) 'land' and /mabna/ (m) 'building' since their endings do not follow the rule above.

3. A modifier agrees in gender with the singular noun it modifies, (n m + adj m) or (n f + adj f), e.g. /iṭṭaaliba nabiiha/ 'the student is intelligent.'

4. /ahó/ (ms), /ahé/ (fs) 'here is' are here referred to as Presentational Particles. They agree in gender with the singular noun referred to, e.g.:

/ahó ṭṭaalib innabiih/	'Here is the intelligent student.'
/ahé ṭṭaaliba nnabiiha/	'Here is the intelligent student.'

5. Phrase versus Sentence:
   a. n (indef) + adj (indef) = Indefinite Phrase
      /walad kibiir/ 'a big boy'
   b. n (def) + adj (def) = Definite Phrase
      /ilwalad ilkibiir/ 'the big boy'
   c. n (def) + adj (indef) = Sentence
      /ilwalad kibiir/ 'The boy is big.'
   This type of sentence (c. above) is known as an Equational Sentence. It consists of def. subject + indef. predicate.
   d. ilwalad kibiir ? 'Is the boy big?' is another type of Equational Sentence (interrogative by intonation).

6. C C C --> C C I C .

As stated in Phonology 9, the sequence CCC is inadmissible in Egyptian Arabic, and must be broken by the helping vowel I between the second and third consonants. Remember that the helping vowel I between words will not be transcribed after Unit Three and students are expected to be aware of its presence after that.

Based upon experience the inclusion of the visibly printed (as opposed to the audibly pronounced) I makes the student overly conscious of its existence. It tends, unhappily, to prompt him to pronounce

dars I sahl	An easy lesson.

as if it were

darsi sahl

It must be stressed here in the beginning that the rule for the oral production of the helping vowel I including its effect on a following word, i.e. elision of unstressed /i/ referred to in Grammatical note #7 below, is to be learned, internalized, and made automatic. Here is the model:

dars I sahl --> dars I sahl (in Units I, 2 and 3)
--> dars sahl (after Unit Three) 'An easy lesson'

For more practice on this important aspect of Egyptian Arabic, please master the drills that are especially designed for this feature in the first three units.

7. In /ilkursi gdiid/ 'the chair is new,' the change of /gidiid/ to /gdiid/ is an instance of the Elision of Unstressed /i/ as the first vowel of a word. This elision occurs when the preceeding word ends in a vowel (a, i, u, or the helping vowel I).

   The elision of unstressed /i/ mentioned above does not operate when the sequence CCC would result:

/iṭṭaaliba ggidiida/	'the new student'

8. The negative morpheme /miš/ and its free variant /muš/ 'not' is used before adjectives and nouns:

/miš kibiir/	'not big'
/ṭaalib miš ṭaaliba/	'a male student not a female student'

   In rapid speech, the /š/ of /miš/ may optionally assimilate to a following /s/ or /ṣ/ or /z/, e.g. /miš zayyu/ ~ /miz zayyu/ 'not like him' or /miš sahl/ ~ /mis sahl/ 'not easy.'

*** *** ***

I.3 Practice and Drills

I.3.1 Nouns

(m)	(f)	
ustaaz	ustaaza	professor
mudarris	mudarrisa	teacher
tilmiiz	tilmiiza	pupil, student
ṭaalib	ṭaaliba	student
walad		boy
	bint	girl
	ṭaṛabeeza	table
kursi		chair
dars		lesson
	masʔala	problem

***

I.3.2 Adjectives

(m)	(f)	
kibiir	kibiira	big
ṣuɣayyaṛ	ṣuɣayyaṛa	little, small
nabiih	nabiiha	intelligent
sahl	sahla	easy
ṣaʕb	ṣaʕba	difficult

***

I.3.3 Drill 1: Pronunciation Drill.

Repeat after your teacher. C C C --> C C I C (Notice the occurrence of the helping vowel I).

ilbint I kbiira	the girl is big
iddars I ṣaʕb	the lesson is difficult
iddars I sahl I ʔawi	the lesson is very easy
iddars I ṣaʕb I ʔawi	the lesson is very difficult
ilkursi gdiid	the chair is new
iddars I gdiid	the lesson is new
iddars I sahl	the lesson is easy

***

I.3.4 Drill 2

iddars I sahl I ?awi

Form similar sentences.

ustaaz	nabiih	?awi
kursi	kibiir	?awi
ṭaaliba	nabiiha	?awi
ṭaṛabeeza	kibiira	?awi
bint	nabiiha	
tilmiiz	kibiir	
dars	sahl	
walad	ṣuɣayyaṛ	?awi
dars	ṣaʕb	?awi
ustaaz	nabiih	?awi

***

I.3.5 Drill 3

Translate (orally):

1. The table is very big.
2. The student (f) is very intelligent.
3. The lesson is very easy.
4. The problem is very difficult.
5. The boy is big.
6. The chair is very big.
7. The girl is small.
8. The lesson is difficult.
9. The professor (m) is intelligent.
10. The pupil (m) is big.

***

I.3.6 Practice (T = Teacher; S = Student)

T: feen il?ustaaz ?	Where is the professor (m)?
S: ahó l?ustaaz .	Here is the professor (m).
T: feen iṭṭaaliba ?	Where is the student (f)?
S: ahé ṭṭaaliba .	Here is the student (f).
T: feen iṭṭaalib innabiih ?	Where is the intelligent student? (m)

S: ahó ṭṭaalib innabiih .	Here is the intelligent student.
T: feen iṭṭaaliba nnabiiha ?	Where is the intelligent student? (f)
S: ahé ṭṭaaliba nnabiiha .	Here is the intelligent student.

***

I.3.7 Drill 4

Translate: (two students: S#1 asks; S#2 answers)

1. Where is the student (f)? Here is the student.
2. Where is the intelligent boy? Here is the intelligent boy.
3. Where is the big chair? Here is the big chair.
4. Where is the small table? Here is the small table.
5. Where is the new chair? Here is the new chair.

***

I.3.8 Drill 5: Pronunciation Drill - Repeat after your teacher.

ilwalad kibiir , miš ṣuɣayyaṛ .	The boy is big, not little.
ilbint I kbiira , miš ṣuɣayyaṛa .	The girl is big, not little.
iddars I sahl , miš ṣaʕb .	The lesson is easy, not difficult.
ilwalad ṣuɣayyaṛ , miš kibiir .	The boy is little, not big.
ilmasʔala ṣaʕba , miš sahla .	The problem is difficult, not easy.

***

I.3.9 Practice

T: iṭṭaṛabeeza gdiida ?	Is the table new?
S: laʔ , miš gidiida .	No, it's not new.
T: iṭṭaalib nabiih ?	Is the student intelligent?
S: aywa nabiih .	Yes, (he is) intelligent.
T: iddars I ṣaʕb ?	Is the lesson difficult?

S: laʔ , iddars I miš ṣaʕb , iddars I sahl .
No, the lesson is not difficult; the lesson is easy.
T: ilwalad ṣuɣayyaṛ ? Is the boy little?
S: laʔ , ilwalad miš ṣuɣayyaṛ , ilwalad kibiir .
No, the boy is not little; (he is) big.

***

I.3.10 Drill 6

Translate: (two students: S#1 asks; S#2 answers)

1. Is the chair new? No, the chair is not new.
2. Is the lesson difficult? No, the lesson is not difficult.
3. Is the student (m) intelligent? No, the student is not intelligent.
4. Is the lesson easy? No, the lesson is not easy; the lesson is difficult.
5. Is the boy big? No, the boy is not big; the boy is small.
6. Is the girl small? No, the girl is not small; the girl is big.
7. Is the problem difficult? No, the problem is not difficult; the problem is easy.

***

I.3.11 Practice

T: feen iṭṭaalib iggidiid ?
S: aho ṭṭaalib iggidiid .
T: wifeen iṭṭaaliba ggidiida ?
S: ahe ṭṭaaliba ggidiida .
T: feen ilwalad iṣṣuɣayyaṛ ?
S: aho lwalad iṣṣuɣayyaṛ .
T: feen ilbint iṣṣuɣayyaṛa ?
S: ahe lbint iṣṣuɣayyaṛa .

***

I.3.12 Drill 7: Pronunciation Drill - Repeat after your teacher.

ilwalad kibiir wilbint I kbiira .
ilʔustaaz nabiih wittilmiiza nabiiha .
iṭṭaṛabeeza gdiida wilkursi gdiid .

ilmasʔala ṣaʕba widdars ilʔawwal sahl .
ilbint I ṣuɣayyaṛa wilwalad kibiir .
ilkursi gdiid wiṭṭaṛabeeza miš gidiida .

***

I.3.13 Conversation (two students)

-ṣabaaɦ ilxeer .
=ṣabaaɦ ilxeer .
-ɦaḍritak ilʔustaaz fariid ?
=aywa .
-ahlan .
=ahlan wa sahlan .
-ana saami .
=ahlan , ahlan .
-ahlan biik .

ana	I

*** *** ***

I.4 Listening Comprehension on tape in the language laboratory.

*** *** ***

UNIT TWO

iddars ittaani*

II.1 Text

(Masculine and feminine forms are separated by commas; the dash - is used to separate singulars and plurals)

1. ilkitaab da gdiid ?	Is this book new?
laʔ , ilkitaab da miš gidiid .	No, this book is not new.
ilkitaab da ʔadiim .	This book is old.

kitaab - kutub	book
da (m)	this, that
ʔadiim ,ʔadiima - ʔudaam (Q)	old (said of things, not of people)

***

2. ilgumla di ṣaʕba ?	Is this sentence difficult?
laʔ , ilgumla di miš ṣaʕba .	No, this sentence is not difficult.
ilgumla di sahla ʔawi .	This sentence is very easy.

gumla - gumal	sentence
di (f)	this, that

***

3. ilwalad da šaaṭir ?	Is this boy clever?
aywa, huwwa šaaṭir .	Yes, he is clever.

šaaṭir , šaṭra -šaṭriin	clever
huwwa	he

***

*Literally: "The Second Lesson"

4. ilbint I di šaṭra ?	Is this girl clever?
aywa , hiyya šaṭra .	Yes, she is clever.
hiyya	she

***

5. ilwalad da wiɦiš ?	Is this boy bad?
laʔ , huwwa miš wiɦiš .	No, he is not bad.
huwwa kwayyis .	He is good.
wiɦiš , wiɦša	bad
kuwayyis , kuwayyisa ~ kwayyis , kwayyisa	good

***

6. ilbint I di kwayyisa walla wiɦša ?	Is this girl good or bad?
ilbint I di kwayyisa ʔawi .	This girl is very good.
walla	or

***

7. ɦaḍritak mineen ?	Where are you (m) from?
ana maṣri min ilqaahiṛa .	I am an Egyptian from Cairo.
min	from
mineen	where ... from?
ana	I (m,f)
maṣri , maṣriyya	Egyptian
ilqaahiṛa	Cairo
maṣr	Egypt (or "Cairo")

***

8. ɦaḍritik mineen ?	Where are you (f) from?
ana amrikaniyya min miššigan .	I am an American from Michigan.
amrikaani , amrikaniyya	American

***

9.	inta ngiliizi walla faṛansaawi ?	Are you(m) English or French?
	ana la ngiliizi wala faṛansaawi .	I am neither English nor French.
	ana maṣri .	I am Egyptian.

inta (m)	you
ingiliizi , ingiliziyya	English
faṛansaawi , faṛansawiyya	French
la ... wala	neither ... nor

***

10.	inti ngiliziyya walla faṛansawiyya ?	Are you(f) English or French?
	ana la ngiliziyya wala faṛansawiyya .	I am neither English nor French.
	ana maṣriyya .	I am Egyptian.

***

11.	intu mneen ?	Where are you(p) from?
	iɦna min maṣr .	We are from Egypt.
	wi humma ?	And they?
	humma min lubnaan .	They are from Lebanon.
	humma lubnaniyyiin .	They are Lebanese.

intu	you (p)
iɦna	we
humma	they
lubnaan	Lebanon
lubnaani , lubnaniyya	Lebanese

*** *** ***

II.2 Grammatical Notes

1. The demonstratives:

/da/ (ms) 'this, that'; /di/ (fs) 'this, that'; and /dool/ (p) 'these, those' may preceed or follow a n. or adj. with consequent significant differences in clausal structure:

They may stand alone as the subject of a sentence:

(a) /da walad kibiir/ 'This is a big boy.'
(b) /da kbiir/ 'This is big.'

Or they may follow a definite noun to form *a phrase* meaning "this ----:"

/ilwalad da kbiir/ 'This boy is big.'

2. A look at:

kitaab - kutub	book
walad - awlaad	boy
gumla - gumal	sentence
kilma - kalimaat	word

shows that plurals of nouns are unpredictable and must be learned for each noun separately. Such plurals are referred as *broken plurals*. This term is in contrast with the regular predictable plurals which are termed *sound plurals*. Examples of the sound plurals are:

/fallaaɦ/ 'farmer' (m) /fallaɦiin/ 'farmers' (m) (Thus the suffix /-iin/ is the marker of sound mp)
/fallaaɦa/ 'farmer' (f) /fallaɦaat/ 'farmers' (f) (Thus the suffix /-aat/ is the marker of sound fp)

From now on, a singular noun will be listed first, followed by a dash "-", then its plural form, or ms followed by a comma "," then its feminine form. *Thus*: ms ,fs -p (p is common for m and f) *or* ms, fs *or* ms -mp *or* fs -fp.

Examples:

fallaaɦ ,a (=fallaaɦ ,fallaaɦa) 'farmer' (ms, fs)
kuwayyis ,a -iin (=kuwayyis ,kuwayyisa -kuwayyisiin 'good' (ms, fs, p)
riɦla -aat (=riɦla -riɦlaat) 'trip' (fs, fp)
radyu -haat (=radyu -radyuhaat) 'radio' (ms, mp)

3. Plurals of adjectives, though unpredictable, yet show some productive patterns, *e.g.* many adjectives of the structure CVCiiC such as /kibiir/ 'big' have plural CVCaaC, *e.g.* /kubaar/. However, a look at II.3.5, List 2, shows exceptions in /nabiih/ - /nubaha/ 'intelligent.'

Another productive pattern is with adjectives ending in -VC, e.g. /wiɦiš/ 'bad' or -VCC /muhimm/ 'important.' Examples from List 2:

wiɦiš , wiɦša - wiɦšiin 'bad'
kuwayyis , kuwayyisa - kuwayyisiin 'good'

4. Words ending in -iC, e.g. /wiɦiš/ 'bad,' drop the unstressed /i/ when a suffix is added, e.g. /wiɦša/ . Compare /wiɦša/ and /kuwayyisa/ . In /kuwayyisa/ the stressed /i/ before C does not elide, of course, as this would produce the inadmissible sequence CCC (see I.2.6).

5. In šaaṭir , šaṭra - šaṭriin 'clever,' the shortening of /aa/ of the (m) /šaaṭir/ to /a/ in the (f) /šaṭra/ follows an important rule in EA which does not allow the sequence VVCC in the same word. Among the very few exceptions to this rule are the words /ṭaalíba/ 'student' (f) and /ilqaahíṛa/ 'Cairo' which are direct borrowings from Modern Literary Arabic (notice that stress is not on long vowel).

6. Singular adjectives must agree in gender with the singular nouns they modify, e.g. /walad kibiir/ 'a big boy'; /bint I kbiira/ 'a big girl'.
   With human plural nouns, adjectives agree in number: /awlaad kubaaṛ/ 'big boys'; /banaat kubaaṛ/ 'big girls' .
   However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used:
   /kutub kubaaṛ/ 'big books'
   /kutub kibiira/ 'big books'
   The latter form is sometimes applied even to modify human plural nouns by some speakers of EA, e.g.
   /awlaad kutaaṛ/ 'many boys'
   /awlaad kitiira/ 'many boys'
   and
   /banaat kutaaṛ/ 'many girls'
   /banaat kitiira/ 'many girls'

7. The same is true of /da, di, dool/ 'this, that, these, those'

da walad kuwayyis	This is a good boy.
dool awlaad kuwayyisiin	These are good boys.
da ktaab kuwayyis	This is a good book.
dool kutub kuwayyisiin	These are good books.

di kutub kuwayyisa	These are good books.
ilkutub dool kuwayyisiin	These books are good.
ilkutub di kuwayyisa	These books are good.

8. The independent Personal Pronouns are listed here for reference.

singular		plural	
ana	I	iħna	we
inta	you (m)	intu	you
inti	you (f)		
huwwa	he	humma	they
hiyya	she		

9. Adjectives of the type /maṣri/ 'Egyptian' (m) , /amrikaani/ 'American' (m) are called Nisba Adjectives or Relative Adjectives. The term Nisba means "pertaining to." In their masculine form, Nisba Adjectives end in /-i/. Thus, we get the following: /maṣr/ 'Egypt' and /maṣri/ 'Egyptian' (m); /xayaal/ 'imagination' and /xayaali/ 'imaginary.'

   Study the following Nisba Adjectives pertaining to geographical regions; notice the different patterns:

ms	fs	p*	
maṣri	maṣriyya	maṣriyyin	Egyptian
faṛansaawi	faṛansawiyya	faṛansawiyyiin	French
šar?i	šar?iyya	šar?iyyiin	Eastern
ɣaṛbi	ɣaṛbiyya	ɣaṛbiyyin	Western
yunaai	yunaniyya	yunaaniyyiin	Greek
lubnaani	lubnaniyya	lubnaniyyiin	Lebanese
suuri	suriyya	suriyyiin	Syrian
ʕiraa?i	ʕira?iyya	ʕira?iyyiin	Iraqi
ingiliizi	ingiliziyya	ingiliiz	English
amrikaani	amrikaniyya	amrikaan	American
almaani	almaniyya	almaan	German
ṭaḷyaani	ṭaḷyaniyya	ṭaḷyaan	Italian
aspaani	aspaniyya	aṣpaan	Spanish
ʕaṛabi	ʕaṛabiyya	ʕaṛab	Arab

* Note that /maṣriyyin/ 'Egyptians' is mp. The fp form is /maṣriyyaat/. The fp of all the forms listed in the second column above has the suffix /-aat/. The p forms listed in the third column are either used for mp or, if preceded by the definite article, refer to the people of a country, e.g. /ilmaṣriyyin / 'the Egyptians.'

II.3 Practice and Drills

II.3.1 Practice

T: iṛṛaagil da maṣri ?	Is this man Egyptian?
S: la? , iṛṛaagil da miš maṣri .	No, this man is not Egyptian.
iṛṛaagil da yunaani .	This man is Greek.
T: issitt I di ngiliziyya ?	Is this lady English?
S: la? , issitt I di miš ingiliziyya .	No, this lady is not English.
issitt I di almaniyya .	This lady is German.
T: innaas dool amrikaan ?	Are those people American?
S: la? , innaas dool miš amrikaan .	No, those people are not American.
innaas dool faṛansawiyyiin .	Those people are French.
T: inta ngiliizi walla almaani ?	Are you English or German?
S: ana la ngiliizi wala almaani . ana faṛansaawi	I am neither English nor German. I am French.

***

II.3.2 Drill 1 (two students: S#1 asks; S#2 answers)

Translate:

1. Is this student (m) Egyptian?

   No, he is not Egyptian; he is Lebanese.

2. Are you English or French?

   I am neither English nor French; I am Egyptian.

3. Are you American?

   Yes, I am an American from Michigan.

4. Is this lady American?

   No, she is not American; she is German.

5. Is this man Greek?

   No, he is not Greek; he is French.

6. Is this lady French?

   Yes, she is French.

7. Is this girl Egyptian?

   Yes, she is Egyptian.

II.3.3 Drill 2: Pronunciation Drill - Repeat after your teacher. (Notice the occurrence of the helping vowel I)

ilbint I šaṭra .	The girl is clever.
di bint I šaṭra .	This is a clever girl.
binti šaṭra .	My daughter is clever.
bint I šaṭra .	a clever girl
iddars I da ṣaʕb .	This lesson is difficult.
darsi da ṣaʕb .	This lesson of mine is difficult.
ilbint I di šaṭṛa ʔawi .	This girl is very clever.
iddars I da sahl I ʔawi .	This lesson is very easy.
ilbint I di gdiida .	This girl is new.
issitt I di faṛansawiyya .	This lady is French.
ilbint I di maṣriyya .	This girl is Egyptian.

issitt I di faṛansawiyya , wilbint I di maṣriyya .
This lady is French and this girl is Egyptian.

II.3.4 Word Lists

List 1 - Nouns

walad - awlaad ~ wilaad	boy
ṭaalib - ṭuḷḷaab ~ ṭaḷaba	student
bint - banaat	girl
ṭaaliba - ṭalibaat	student
kursi - karaasi	chair
tilmiiz - talamza	pupil
ustaaz - asadza	professor
tilmiiza - tilmizaat	pupil
mudarris - mudarrisiin	teacher
mudarrisa - mudarrisaat	teacher
kitaab - kutub	book
kilma - kalimaat	word
gumla - gumal	sentence
ɦiṣṣa - ɦiṣaṣ	class (session)
faṣl - fuṣuul	class (room)
ṛaagil - riggaala	man
sitt - sittaat	lady
waagib - wagibaat	homework
dars - duruus	lesson
masʔala - masaaʔil	problem

imtiħaan - imtiħanaat	examination
duktooṛ - dakatra	medical doctor (m)
fallaaħ - fallaħiin	farmer
fallaaħa - fallaħaat	farmer
ism - asmaaʔ	name
naas	people

II.3.5 List 2 - Adjectives

kibiir , kibiira - kubaaṛ	big
gidiid , gidiida - gudaad	new
laṭiif , laṭiifa - luṭaaf	nice, pleasant, gentle
ṭawiil , ṭawiila - ṭuwaal	tall; long
ʕaṛiiḍ , ʕaṛiiḍa - ʕuṛaaḍ	wide, broad
gamiil , gamiila - gumaal	pretty, beautiful
ʔadiim , ʔadiima - ʔudaam (Q)	old
ẓaṛiif , ẓaṛiifa - ẓuṛaaf	nice, pleasant
nabiih , nabiiha - nubaha	intelligent
kariim , kariima - kuṛama	generous, noble, hospitable
muhimm , muhimma - muhimmiin	important
kuwayyis , kuwayyisa - kuwayyisiin	good
wiħiš , wiħša - wiħšiin	bad, ugly
ʔuṣayyaṛ , ʔuṣayyaṛa - ʔuṣayyaṛiin (Q)	short
šaaṭir , šaṭra - šaṭriin	clever
xaayib , xayba - xaybiin	good for nothing, ne'er do well
ṣuɣayyaṛ , ṣuɣayyaṛa - ṣuɣayyaṛiin	little, small

II.3.6 Drill 3 (two students: S#1 asks; S#2 answers)

ilkitaab da gdiid ?	Is this book new?

laʔ , ilkitaab da miš gidiid , ilkitaab da ʔadiim

No, this book is not new; this book is old.

Form similar questions and answers using the following words:

1. walad , kibiir . ṣuɣayyaṛ
2. bint , kuwayyisa . wiħša
3. gumla , ṣaʕba . sahla
4. ṭaaliba , šaṭra . xayba
5. tilmiiz , ṭawiil . ʔuṣayyaṛ
6. imtiħaan , sahl . ṣaʕb
7. ṭarabeeza , gidiida . ʔadiima

II.3.7 Practice

(a) T: ilkitaab da gdiid walla ʔadiim ?
S: ilkitaab da ʔadiim .
T: ilkutub di gdiida walla ʔadiima ?
S: ilkutub di ʔadiima .
T: ilbanaat dool wiɦšiin walla kwayyisiin ?
S: ilbanaat dool kwayyisiin ʔawi .

(b) T: inta faṛansaawi walla ngiliizi ?
S: ana la faṛansaawi wala ngiliizi , ana almaani .
T: winti ?
S: ana amrikaniyya .
T: winta ?
S: ana maṣri .

(c) T: inti mneen ?
S: ana min lubnaan . ana lubnaniyya .
T: wiɦaḍritak mineen ?
S: ana min maṣr . ana maṣri .
T: ilwilaad dool mineen ?
S: min faṛansa . humma faṛansawiyyiin .

(d) T: ilɦiṣṣa di muhimma ?
S: aywa , muhimma ʔawi .
T: iddars I da ṭawiil ?
S: laʔ , miš ṭawiil .
T: ilwalad da kwayyis ?
S: aywa , kwayyis ʔawi .
T: ilbint I di šaṭra ?
S: aywa , šaṭra ʔawi .

II.3.8 Drill 4

Human Plurals

S#1: ilbanaat dool ṭuwaal walla ʔuṣayyaṛiin ?
Are these girls tall or short?
S#2: ilbanaat dool ṭuwaal miš ʔuṣayyaṛiin .
These girls are tall; not short.

Form similar questions and answers (two students).

1. awlaad , ṣuɣayyaṛiin . kubaaṛ
2. banaat , wiɦšiin . kuwayyisiin
3. tilmizaat , ʔuṣayyaṛiin . ṭuwaal
4. ṭaḷaba , šaṭriin . xaybiin

II.3.9 Drill 5

Non-Human Plurals

(a)	S#1	ilkutub di gdiida walla ʔadiima ?	Are these books new or old?
	S#2	ilkutub di gdiida .	These books are new.
~ (b)	S#1	ilkutub dool gudaad walla ʔudaam ?	Are these books new or old?
	S#2	ilkutub dool gudaad .	These books are new.

Remember that Plural Nouns of the type referred to as "Human Nouns," e.g. boy, man, etc., must agree in Number with the demonstrative and the adjective.

Here, "Non-Human Plurals," e.g. book, table, etc., preferably are treated as feminine singular syntactically only. That is to say, they are plurals, but in terms of gender and number they take fs demonstrative and adjective. However, it is possible to treat them as plurals syntactically; that is to say, to use plural demonstrative and adjective as in the variant examples (b) above.

Form similar questions and answers using pattern (a) above, since this is most preferable and commonly used (two students).

1. ṭaṛabezaat , kibiira . ṣuɣayyṛa
2. kalimaat , sahla . ṣaʕba
3. fuṣuul , kibiira . ṣuɣayyaṛa
4. wagibaat , ṣaʕba . sahla
5. ɦiṣṣa , ṭawiila . ʔuṣayyaṛa

II.3.10 Drill 6

Translate: (two students: S#1 asks; S#2 answers)

1. Is this man Egyptian? Yes, he is Egyptian.
2. Is this lady French? No, she is German.
3. Is this man English? No, he is an American.
4. Is this girl Greek? No, she is Lebanese.
5. Is this sentence difficult? No, it's easy.

6. Are these books new? No, they are old.
7. Are these tables new or old? They are new.
8. Are these girls pretty? Yes, they are very pretty.
9. Are these boys clever? Yes, they are very clever.

II.3.11 Drill 7

Translate: (two students: S#1 asks; S#2 answers)

1. Where are you (f) from? I am from Egypt. I am Egyptian.
2. Where are you (m) from? I am from Lebanon. I am Lebanese.
3. Where is she from? She is French.
4. Where are they (m) from? They are Greeks.
5. Where are they (f) from? They are Germans.
6. Where is he from? He is Spanish.

II.3.12 Drill 8

Substitute, making the necessary changes:

ilwalad da maṣri . This boy is Egyptian.

girl
boys
students (f)
pupil (f)
professor (m)
girls
teacher (f)
medical doctor (m)
teachers (f)
people

II.3.13 Drill 9

Substitute:

iddars I da sahl I ?awi . This lesson is very easy.

short
easy
long
old
short
good
important

II.3.14 Drill 10

Substitute, making the necessary changes:

ilbint I di laṭiifa ʔawi . This girl is very nice.

boys	intelligent
man	generous
chair	big
student (m)	good
doctor (m)	nice
student (f)	clever
lesson	short
boy	good-for-nothing
word	long
lady	pretty
table	old
examination	difficult
lesson	easy
sentence	short
homework	important
class (session)	short
professor	good
students	pleasant
boy	bad
pupil (f)	tall
lesson	important

II.3.15 Conversation (two male students)

-ṣabaaɦ ilxeer .
=ṣabaaɦ ilxeer .
-ɦaḍritak maṣri ?
=aywa , wiɦaḍritak ?
-ana lubnaani .
=ahlan wasahlan .
-ahlan wasahlan biik . ismak eeh ?
-ismi fariid . winta ?
=saami ʕabd aḷḷa .
-ɦaḍritak ṭaalib ?
-aywa . wiɦaḍritak ?
=ana kamaan ṭaalib .

eeh	what?
ism	name
kamaan	also (too)

II.3.16 Conversation

(Same as II.3.15 above; between -a boy /fariid/
and =a girl /fariida/.

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II.4 Listening Comprehension on tape in the language laboratory.

*** *** ***

UNIT THREE

iddars ittaalit*

III.1 Text

1. feen ʔamiiṣ haani ?	Where is Hani's shirt?
feen ilʔamiiṣ bitaaʕ haani ?	(Where is the shirt belonging to Hani?)
ahó lʔamiiṣ bitaaʕ haani .	Here is Hani's shirt.
ahó lʔamiiṣ bitaaʕu .	Here is his shirt. (Here is the shirt belonging to him.)
ahó ʔamiiṣu .	Here is his shirt.
aadi lʔamiiṣ bitaaʕu .	Here is his shirt.
aadi	here is/are (invariable)
ʔamiiṣ - ʔumṣaan (Q)	shirt
bitaaʕ	of, belonging to
-u	his; him (pronominal suffix)

***

2. bitaaʕit miin ilʕaṛabiyya di ?	Whose car is this?
ilʕaṛabiyya di ƀtaaʕit miin ?	(This car belongs to whom?)
bitaaʕit nagwa .	It's Nagwa's.
di ʕaṛabiyyit nagwa .	This is Nagwa's car.
bitaʕitha .	hers
miin	who? (whom? whose?)
ʕaṛabiyya - aat	car
bitaaʕit	of, belonging to (f)
-ha	her (pronominal suffix)

***

3. feen ilgizam bituuʕ haala ?	Where are Hala's shoes?
ahúm ilgizam bituʕha .	Here are her shoes.

---

*Literally: "The Third Lesson"

gazma - gizam	a pair of shoes
ahum	here are (presentational particle)(p)
bituuʕ	of, belonging to (p)

***

4. ʔalamak da ya tawfiiʔ ?	Tawfik, is this your pencil?
aywa ʔalami .	Yes, it is my pencil.

ʔalam - ʔilaam (Q)	pencil, pen
-i	me/my (pronominal suffix)
ya	(vocative particle)

***

5. ṣuurit miin di ?	Whose picture is this?
iṣṣuuṛa di btaaʕit ṣaɦbi wṣaɦbiti .	This picture is of my friends. (m and f)

ṣuuṛa - ṣuwaṛ	picture, photograph
ṣaaɦib - aṣɦaab	friend; owner
ṣaɦba - aṣɦaab ~ ṣaɦbaat	friend; owner

***

6. Conversation

-ṣabaaɦ ilxeer .	Good morning.
=ṣabaaɦ ilxeer .	Good morning.
-ɦaḍritik maṣriyya ?	Are you Egyptian?
=aywa . wiɦaḍritak ?	Yes. And you?
-ana amrikaani .	I am an American.
=ɦaḍritak ṭaalib hina ?	Are you a student here?
- aywa , ana ṭaalib fikulliyyit ilʔadaab fiqism diṛasaat iššaṛq ilʔawṣaṭ .	Yes, I am a student in the College of Arts in the Department of Middle Eastern Studies.
wiɦaḍritik ?	And you?
= ana ṭaaliba fkulliyyit iṭṭibb .	I am a student in the School of Medicine.
- ahlan wasahlan . fuṛṣa saʕiida ʔawi .	Welcome. Nice meeting you.

= ahlan wasahlan biik .	Same to you.
issaaʕa kaam min fad̥lak ?	What time is it,please?
-issaaʕa talaata .	It's three o'clock.
ʕandik miʕaad ?	Do you have an appointment?
=aywa , ʕandi mʕaad maʕa ṣaħbiti meeri ssaaʕa talaata filmaktaba .	Yes, I have an appointment with my friend Mary at 3:00 in the library.
-maʕa ssalaama .	Good bye.
=aḷḷaah yisallimak .	Good bye.
hina	ḥere
kulliyya -aat	college
adab - adaab	literature
qism - aqsaam	section, department
diraasa -aat	study
šar̥q ~ šarʔ	east
ilʔawṣaṭ	the middle
ṭibb	medicine (science)
fuṛs̥a - fuṛaṣ	chance, opportunity, occasion
saaʕa -aat	hour; watch, clock; time
kaam	how much, how many?
talaata	three
ʕand	at the place of; at, chez; to have (non-verb)
miʕaad - mawaʕiid	appointment
fi ~ f	in
maktaba -aat	library; bookstore

*** *** ***

III.2 Grammatical Notes:

1. Construct Phrases $N_1 + N_2$ = the N_1 of N_2

A construct phrase is either

(a) definite, if N_2 is definite

/kitaab ilwalad/ 'The boy's book'

/kitaab ilwalad ilkibiir/ 'the book of the big boy'

/kitaab haani/ 'Hani's book'

or (b) indefinite, if N_2 is indefinite
/kitaab walad/ 'a boy's book'

In either case the construct phrase consists of two nouns $N_1 + N_2$ in a sequence meaning N_1 of N_2. Note that N_1 is definite in meaning, but cannot be definite in form; N_2 may or may not be definite.

In Example (a), N_1 of N_2 + adjective,/ilkibiir/ is a modifier of N_2 /ilwalad/ and therefore agrees with it in definiteness, gender,and number.

2. Construct phrases where N_1 is a feminine noun ending in /-a/. In this case, N_1 has a special form for the construct state (CS), e.g. /ʕaṛabiyya/ 'car' gives: /ʕaṛabiyyit nagwa/ 'Nagwa's car' and /ṣuuṛa/ 'picture' gives: /ṣuurit ṣaɦbi/ 'my friend's picture' (Notice /ṣaɦbi/ 'my friend' is made definite by possession) .

Compare the forms of /ṣuuṛa/ in the following:
/ṣuuṛa kbiira/ 'a big picture'
and /ṣuurit ṣaɦbi/ 'my friend's picture'
where the first example is a noun-adjective phrase and the second is a construct phrase.

Also study the following constructs:

kitaab ilwalad	The boy's book
kitaab ilwalad ilmaṣri	The book of the Egyptian boy The Egyptian boy's book The boy's Egyptian book
ṣuṛt ilwalad	The boy's picture
ṣuurit mudarris ilʕaṛabi	The picture of the teacher of Arabic
ṣuurit mudarris ilʕaṛabi lgidiid	The picture of the new teacher of Arabic
ṣuurit mudarrist ilʕaṛabi lgidiida	The picture of the new Arabic teacher The new picture of the Arabic teacher

3. Expressing possession with the particle of belonging "bitaaʕ".

This particle of belonging has three forms:
/bitaaʕ/ (ms) , /bitaaʕa/ (fs) (--→ /bitaaʕit/ or /bitaʕt/ in construct state (CS)), and /bituuʕ/ (p).

As a very common alternative to

kitaab iṛṛaagil	The man's book
ʕaṛabiyyit iṛṛaagil	The man's car
kutub iṛṛaagil	The man's books
ʕaṛabiyyaat iṛṛaagil	The man's cars

we have respectively the following:

ilkitaab bitaaʕ iṛṛaagil	The book belonging to the man
ilʕaṛabiyya btaʕt iṛṛaagil	The car belonging to the man
ilkutub bituuʕ iṛṛaagil	The books belonging to the man
ilʕaṛabiyyaat bituuʕ iṛṛaagil	The cars belonging to the man

In the preceding examples you can see that:

(a) both N_1 and N_2 in the /bitaaʕ/ - constructions occur with the definite article. Now compare

kitaab bitaaʕ iṛṛaagil	A book belonging to the man
and kitaab bitaaʕ ṛaagil	A book belonging to a man

(b) /bitaaʕ/ agrees in gender and number with the preceding noun.

In addition there are the usual, predictable, internal changes:

/bitaaʕa/ (fs) --> /bitaaʕit/ --> /btaaʕit/ (elision of unstressed /i/,See I.2.7) or --> /bitaaʕt-/ elision of /i/ of -iC#,See II.2.4. With vocalic pronominal suffixes, e.g. /bitaʕtu/ 'his' (f) note the shortening of the long vowel: /btaaʕtu/ --> /btaʕtu/ (EA does not allow the sequence VVCC in the same word, See II.2.5).

A further refinement to II.2.4 concerns the elision of -iC# with the addition of a vocalic suffix, e.g. /waagib/ --→ /wagbu/ 'his homework'. This iC# also elides if the word in which it occurs is followed by another word that begins with a vowel, e.g. /waagib ilwalad/ --> /wagb ilwalad/ 'The boy's homework'. Thus, observe /bitaaʕit/ in /btaʕt ilwalad/ . All this occurs mainly in rapid speech as variants of /waagib ilwalad/ and /bitaaʕit ilwalad/ which occur in normal or slow speech.

4. /bitaaʕ/ in combination with pronominal suffixes.

object possessed is:

(ms)		(fs)		(p)		
bitaaʕ	i	bitaʕt	i	bituuʕ	i	my
bitaaʕ	ak	bitaʕt	ak	bituuʕ	ak	your (m)
bitaaʕ	ik	bitaʕt	ik	bituuʕ	ik	your (f)
bitaaʕ	u	bitaʕt	u	bituuʕ	u	his
bitaʕ	ha	bitaʕit	ha	bituʕ	ha	her
bitaʕ	na	bitaʕit	na	bituʕ	na	our
bitaʕ	kum	bitaʕit	kum	bituʕ	kum	your (p)
bitaʕ	hum	bitaʕit	hum	bituʕ	hum	their

Notice the changes in the form of /bitaaʕit/ before the vocalic pronominal suffixes. (See the two paragraphs following 3-b above.) Note the instances of vowel shortening in the above paradigms.

5. Pronominal Suffixes in Combination with Nouns.

The paradigm is listed here as:

vocalic set	-i	my
	-ak	your (m)
	-ik	your (f)
	-u	his
consonantal set	-ha	her
	-na	our
	-kum	your (p)
	-hum	their

Notice:

(a) With nouns like /kitaab/ 'book' changes resulting from suffixation are expected before the consonantal set, e.g.:

/kitaabi/ 'my book', but /kitabkum/ 'Your (p) book'. (EA does not permit VVCC in the same word, II.2.5.)

(b) Also, nouns ending in -iC# will show changes before the vocalic set, e.g. /waagib/ 'homework', /wagbi/ (elision of /i/ of -iC#; see II.2.4.)

(c) Feminine and plural nouns ending in -a# will always be in their CS before pronominal endings, e.g. /gazma/ 'shoe', /gazmiti/ 'my shoe', /gazmitha/ 'her shoe'.

6. The Presentational Particle /ahúm/ 'there are' is the plural form of /ahó/ and /ahé/ . (See I.2.4)

   Also note the invariable presentational particle /aadi/ 'here is/ are'.

7. /wi/ ~ /w/ 'and' , /fi/ ~ /f/ 'in'

   /w-/ and /f-/ after a vowel. /wi/ and /fi/ elsewhere. If the native speaker pauses, the forms are / wi/ and /fi/.

huwwa whiyya	he and she
walad wibint	a boy and a girl
tilmiiz witilmiiza	a pupil (m) and a pupil (f)
tilmiiza wtilmiiz	a pupil (f) and a pupil (m)
nagwa fimaṣr	Nagwa is in Egypt. (with pause)
nagwa fmaṣr	Nagwa is in Egypt.
ilbint fmaṣr	The girl is in Egypt.

(/ilbint I fmaṣr/ - notice that the helping vowel I comes into play here. See I.2.6)

ilwalad fimaṣr	The boy is in Egypt.

8. /ʕand/ 'to have'; 'with'; 'in one's possession'; 'at one's place'; French chez

   Egyptian Arabic does not have a verb that corresponds to English "to have" as in "I have a book". EA expresses this by the particle /ʕand/ which means 'at,' 'to have,' 'in one's possession,' 'with' or chez . /ʕand/ can be followed by a noun or a pronominal suffix.

   Notice the forms of the pronominal suffixes with /ʕand/, particularly with the second set which has an extra vowel:

ʕand	i	I have (or with me or at my place)
ʕand	ak	you (m) have
ʕand	ik	you (f) have
ʕand	u	he has
ʕand	aha	she has
ʕand	ina	we have
ʕand	ukum	you (p) have
ʕand	uhum	they have

Notice that the pronominal suffixes here are the same as those suffixed to nouns, except for an extra vowel in the consonantal suffixes /ha/ , /kum/ and /hum/ --> /aha/ , /ukum/ and /uhum/ . The helping vowel is /i/ before /-na/; see XI.2.1 for a more detailed explanation of the pronominal suffixes.

Notice that the extra vowel before the second set is stressed, and that, except for -na, the vowel is the same as the vowel of the suffix (aha, ukum , uhum , ina).

Other Examples:

ʕand ilwalad	at the boy's place; with the boy
ilwalad ʕandu ktaab .	The boy has a book.
ḥaḍritak ʕandak awlaad ?	Do you have any children?
ʕandak kaam walad ?	How many kids do you have?

(Note that the word /walad/and its plural /awlaad ~ wilaad/ are used here in a neutral sense, like the English"children" or"kids".)

9. Cardinal Numerals 3 - 10

The cardinal numerals 3-10 have two forms: full forms used in counting or telling the time (see10 below) and apocopated or short forms used before nouns.

Full Form	Short Form	
talaata	talat	3
aṛbaʕa	aṛbaʕ	4
xamsa	xamas	5
sitta	sitt	6
sabʕa	sabaʕ	7
tamanya	taman	8
tisʕa	tisaʕ	9
ʕašṛa	ʕašaṛ	10

Examples:

ʕandak kaam walad ?	How many children do you have?
talaata .	Three.
ʕandi talat awlaad .	I have three boys.
ʕandi talat awlaad , waṛbaʕ banaat .	I have three boys and four girls.

Notice (a) the question word /kaam/ 'how many?, how much?' is always followed by a singular noun;

(b) cardinal numbers 3 - 10 are followed by a plural noun.

10. Telling the Time

issaaʕa kaam min faḍlak ?	What time is it, please?
issaaʕa talaata .	It is 3:00.
talaata wxamsa .	It is 3:05.
talaata wʕašṛa .	It is 3:10.
issaʕa xamsa wʕašṛa .	It is 5:10
issaʕa sabʕa wxamsa .	It is 7:05.

11. Presentational Particles

ahó (m.s.)	here is
ahé (f.s.)	here is
ahúm (p)	here are

ahó lwalad .	Here is the boy.
ahé lbint .	Here is the girl.
ahúm ilwilaad .	Here are the boys.
ahúm ilbanaat .	Here are the girls.

*** *** ***

III.3 Practice and Drills

III.3.1 Practice

S#1:	feen ʔamiiṣ haani ?	Where is Hani's shirt?
S#2:	aho lʔamiiṣ bitaaʕu .	Here is his shirt.
S#3:	aho ʔamiiṣu .	Here is his shirt.
S#1:	feen ʕaṛabiyyit issitt ?	Where is the lady's car?
S#2:	ahe lʕaṛabiyya btaʕitha .	Here is her car.
S#3:	ahe ʕaṛabiyyitha .	Here is her car.
S#1:	feen kutub ilwalad ?	Where are the boy's books?
S#2:	ahum ilkutub bituuʕu .	Here are his books.
S#3:	ahum kutubu .	Here are his books.
S#1:	feen ṣuwaṛ ilbanaat ?	Where are the girls' pictures?
S#2:	ahum iṣṣuwaṛ bituuʕ ilbanaat .	Here are the girls' pictures.
S#3:	ahum ṣuwaṛhum .	Here are their pictures.

***

III.3.2 Drill 1

Substitute in slots A and B using suitable nouns from Lists A and B. Then, supply the appropriate answers. (Use singular then plural nouns in slots A and B.)

S#1:	feen $\overset{A}{\underline{\text{kitaab}}}$ $\overset{B}{\underline{\text{haani}}}$?	Where is Hani's book?
S#2:	aho lkitaab bitaaʕu .	Here is his book.
S#3:	aho ktaabu .	Here is his book.

List A		List B
ʔamiiṣ - ʔumṣaan (Q)	shirt	boy
badla - bidal	suit	man
banṭaloon -aat	trousers	student (m)
gazma - gizam	shoe	lady
buṛneeṭa - baṛaniiṭ	hat	student (f)
šanṭa - šunaṭ	suitcase, briefcase; lady's handbag	girl
fustaan - fasatiin	dress	lady
bluuza -aat	blouse	teacher (f)
mandiil - manadiil	handkerchief	boy
mišṭ - amšaaṭ	comb	girl
furša - furaš	brush	girl
ʔalam - ʔilaam (Q)	pencil ; pen	student
ʕaṛabiyya -aat	car	professor (m)

***

III.3.3 Drill 2 (CCC ---→ CCIC)

Repeat after your teacher. Notice the occurrence of the helping vowel I.

iddurg I da kbiir .	This drawer is big.
iddurg I btaaʕi kbiir .	My drawer is big.
iddars I btaaʕak sahl .	Your lesson is easy.
iddars I btaaʕu ṣaʕb I ʔawi .	His lesson is very difficult.
ilbint I fi lmaktaba .	The girl is in the library.
issitt I di min maṣr .	This lady is from Egypt.
ilbint I di laṭiifa .	This girl is nice.

***

III.3.4 Drill 3

S#1: feen kitaabak ?	Where is your book?
S#2: ʕala lmaktab .	On the desk.

Form similar questions and answers using suitable nouns from Lists A and B and an appropriate particle from List C. Use only the particles or prepositions you think are necessary.

List A	List B	
ʔamiiṣ	duṛg - adṛaag	drawer
ʔalam	ṭaṛabeeza -aat	table
ʕaṛabiyya	gaṛaaž -aat	garage
kitaab	beet - buyuut	house
kutub	madrasa - madaaris	school
šanṭa	kursi - karaasi	chair
kutub	gamʕa -aat	university
badla	ooḍa - uwaḍ	room
ʕaṛabiyya	šaariʕ - šawaariʕ	street
bint	sinima -aat	movie theatre

List C

fi ~ f	in
ʕala ~ ʕa	on

/ʕala/ has the short form /ʕa/ before the def. art., e.g. /ʕa lmaktab/ 'on the desk'

taħt	under
fooʔ	on; above
maʕa	with (e.g. my book is with Mary)
guwwa	inside; inside of
ʔuddaam (Q)	in front of
w̦aṛa	behind
ʕand	chez; to have
baṛṛa	outside (of)
ʔabl (Q)	before
baʕd	after
gamb ~ ganb	beside, near
min	from

/min/ has the short form /mi/ before the def. art., e.g. /milwalad/ 'from the boy' /missitt/ 'from the lady'

***

III.3.5 Drill 4

Translate: (S#1 asks; S#2 answers)

1. Where is your house? My house is near the university.
2. Where is his shirt? His shirt is on the table.
3. Whose car is this? This is her car.
4. Where are her shoes? Here are her shoes.
5. Whose picture is this? This is my friend's (f) picture.
6. What time is it, please? It's 3:05. It's 7:10. It's 6:05. It's 8:10. It's 4:05. It's 9:10. It's 10:10.

***

III.3.6 Drill 5

S#1: ʕandak kaam kitaab ?	How many Arabic books do you have?
S#2: talaata .	Three .
S#3: talat kutub .	Three books .
S#4: ʕandi talat kutub .	I have three Arabic books.

Use the following numerals: 7, 4, 8, 5, 9, 6, 3, 10 asking about shirts, tables, blouses, suits, suitcases, shoes, cars, dresses.

***

III.3.7 Drill 6

S#1: bitaaʕ miin ilkitaab da ?	Whose book is this?
S#2: bitaaʕi .	Mine.

Substitute using different pronominal suffixes in your answer (his book, theirs, hers, our, your (ms), his, your (fs), mine, your (p)).

***

III.3.8 Drill 7

S#1: feen haani ?	Where is Hani?
S#2: haani fi lmadrasa .	Hani is in school.

Substitute: house, room, university, street, garage, cinema

***

III.3.9 Practice (two students)

(a) -ṣabaaɦ ilxeer .
=ṣabaaɦ ilxeer .
-ɦaḍritak ilmudarris ?
=laʔ , ana ṭaalib .
-feen ilmudarris ?
= aho lmudarris .

(b) -feen ʔamiiṣak ya haani ?
= aho ʔamiiṣi .
-wifeen ʔamiiṣ samiir ?
= aho lʔamiiṣ bitaaʕ samiir .

III.3.10 Practice: Repeat after your teacher.

di ʕaṛabiyyiti wdi ʕaṛabiyyit ṣaɦbi .
di lʕaṛabiyya btaʕti wdi lʕaṛabiyya btaaʕit ṣaɦbi .
di ʕaṛabiyyiti wdi ʕaṛabiyyitu .

ana ṭaalib figgamʕa whiyya ṭaaliba fkulliyyit iṭṭibb .

issaaʕa kaam min faḍlak ?
issaaʕa talaata .

*** *** ***

III.4 Listening Comprehension on tape in the language laboratory.

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UNIT FOUR

iddars iṛṛaabiʕ

IV.1 Review - /muṛagʕa/

1. iddars ilʔawwal , widdars ittaani , widdars ittaalit sahliin ʔawi .
2. gumal iddars ilʔawal , wigumal iddars ittaani , wigumal iddars ittaalit sahliin ʔawi .
3. ilʕaṛabiyya btaaʕit ṣaɦbiti kibiira ʔawi , wʕaṛabiyyiti ṣuɣayyaṛa ʔawi .
4. ʔamiiṣ haani gdiid , wiʔamiiṣi ʔadiim .
5. kitaabi fooʔ iṭṭaṛabeeza wiktaabak guwwa duṛg maktabi .
6. ʕaṛabiyyiti ʔuddaam ilgamʕa, wiʕaṛabiyyitak waṛa lmadrasa .
7. issaaʕa xamsa wʕašṛa .
8. da ṭṭaalib ilgidiid , widi ṭṭaaliba ggidiida .
9. ana amrikaniyya , wilʔustaaz bitaaʕi maṣri .
10. ilɦiṣṣa di muhimma ʔawi .
11. ana ʕandi talat kutub , wihiyya ʕandaha ʕašaṛ kutub .
12. ɦaḍritak mineen ? ana maṣri min ilqaahiṛa .
13. innaas dool ẓuṛaaf ʔawi .
14. issaaʕa sitta wxamsa .
15. isaaʕa tamanya wʕašṛa .

***

IV.2 Conversation - /muɦadsa/

-ṣabaaɦ ilxeer ya saami .

=ṣabaaɦ ilxeer ya tawfiiʔ .

-ʕaṛabiyyitak di ?

=laʔ di miš ʕaṛabiyyiti . di ʕarabiyyit ṣaɦbi .

-wiṣaɦbak da , maṣri walla amrikaani ?

=maṣri .

-wifeen huwwa ?

=figgamʕa . ʕandu mʕaad maʕa lʔustaaz bitaaʕu ssaaʕa xamsa .

-wiṣaɦbak da fkulliyyit ilʔadaab ?

=laʔ , fikuliyyit iṭṭibb .

-issaaʕa kaam min faḍlak ?
=xamsa wʕašṛa .
-fuṛsa saʕiida .
=maʕa ssalaama .
-aḷḷaah yisallimak .

(Repeat the above Conversation between /haani/ and /haala/).

IV.3 Drills - /tamariin/

Drill 1

S#1:	iddars il?awwal sahl .	The first lesson (lesson one) is easy.
S#2:	iddars il?awwal sahl ?	Is lesson one easy?

Form similar statements and questions, using the following:

new student (f) , intelligent
big girl , clever
new dress , pretty
small trousers , new
lesson two , difficult
first drill (ittamriin il?awwal) , easy
new shirt , pretty
old car , big

Drill 2

S#1:	da walad kuwayyis .	This is a good boy .
S#2:	dool awlaad kuwayyisiin .	These are good boys.

Form similar sentences, using the following:

pupil (m) , nice
student (m) , intelligent
boy , little
exam , easy
chair , big
boy , tall
teacher (m) , intelligent
student (m) , good-for-nothing
street , wide
book , new
house , big

garage , big
dress , small
teacher (m) , nice
lesson , easy
chair , new

Drill 3

S#1: di bint šaṭra . This is a clever girl.
S#2: dool banaat šatṛiin . These are clever girls.

Form similar sentences, using the following:

suit , new
hat , pretty
blouse , old
pupil (f) , clever
teacher (f) , nice
room , big
sentence , easy
student (f) , intelligent
class (session) , important
table , old
handbag , new
girl , generous

Drill 4

S#1: ilbint di šaṭṛa . This girl is clever.
S#2: ilbanaat dool šaṭriin . These girls are clever.

Form similar sentences, using the following:

sentence , easy
class (session) , important
word , difficult
student (f) , intelligent
hat , new
handbag , old
blouse , pretty
table , big
professor (f) , intelligent

problem , difficult
suit , old
car , big
brush , new

Drill 5

S#1: ittilmiiz da nabiih .
S#2: ittalamza dool nubaha .

Form similar sentences, using the following:

boy , clever
pupil , bad
lesson , easy
student (m) , good
book , old
shirt , new
dress , pretty
trousers , small
house , big
garage , small

Drill 6

ilgumla di miš ṣaʕba . ilgumla di sahla .
This sentence is not difficult. This sentence is easy.

Form similar sentences; make all necessary changes.

boy , bad , good
shirt , new , old
girl , little , big
pupil (f) , short , tall
sentence , difficult , easy
room , big , small
exam , easy, difficult
chair , new , old
girl , bad , good
boy , good-for-nothing , clever
student (f) , ugly , pretty

Drill 7

S#1: ilwalad da kbiir ? Is this boy big?
S#2: aywa lwalad da kbiir . Yes, this boy is big.

Substitute, in the subject and predicate positions; make all necessary changes.

lesson , easy
girl , clever
student (f) , nice
teacher (m) , intelligent
table , big
student (m) , new
chair , old
exam , difficult
pupil (m) , small
boy , good-for-nothing
people , good
shirt , ugly
sentences , new
hats , pretty
tables , old

Drill 8

ilbint di maṣriyya . This girl is Egyptian.

(a) Substitute in the subject position, using the following:
professor (f) , student (f) , lady , teacher (f) .

(b) Substitute in the predicate position:
German , Arab , Iraqi , French , American , Spanish , Greek , Syrian , English , Lebanese .

Drill 9

innaas dool maṣriyyiin . These people are Egyptians.
Substitute the following:
Iraqi , English , American , German , Greek, French , Spanish , Arab , Syrian , Lebanese .

Drill 10

S#1: inta faṛansaawi walla ngiliizi ? Are you French or English?

S#2: ana la faṛansaawi wala ngiliizi . ana amrikaani .
I am neither French nor English. I am an American.

Form similar questions and answers, using the following:

German - English - Lebanese (he)
Italian - Greek - Egyptian (she)
Spanish - American - Iraqi (you fs)
American - French - Syrian (they)
Lebanese - Syrian - Egyptian (you ms)
Egyptian - Iraqi - Lebanese (he)
Greek - American - Spanish (you p)
English - French - German (he)

Drill 11

aho lʔamiiṣ bitaaʕak . Here is your shirt.

Substitute for /ilʔamiiṣ/:

pencil , book , handkerchief , trousers , teacher (m) , chair .

Drill 12

ahe lgazma btaʕtak . Here is your shoe.

Substitute for /ilgazma/:

briefcase , hat , suit , brush , car , table , professor (f) , picture .

Drill 13

ahom ilkutub bituʕha . Here are her books.

Substitute for /ilkutub/:

blouses , handkerchiefs , teachers (f) , pictures , hats , dresses , shoes , pencils , handbags .

Drill 14

S#1:	feen ilkitaab bitaaʕak ?	Where is your book?
S#2:	aho lkitaab bitaaʕi .	Here is my book.
S#3:	aho ktaabi .	Here is my book.

Form similar sentences; make all necessary changes.

her dress , his trousers , my shirt , your (ms) house , her pencil , your (fs) handkerchief , his teacher (m) .

Drill 15

S#1:	feen ilʕaṛabiyya btaʕti ?	Where is my car?
S#2:	ahe lʕaṛabiyya btaʕtak .	Here is your car.
S#3:	ahe ʕaṛabiyyitak .	Here is your car.

Form similar sentences; make all necessary changes.

his shoe , her brush , your (fs) hat , her blouse , your (ms) suit , his professor (f) , your (fs) table, her hat , my picture .

Drill 16

S#1:	feen ilʔumṣaan bituʕhum ?	Where are their shirts?
S#2:	ahom ilʔumṣaan bituʕhum .	Here are their shirts.
S#3:	ahom ʔumṣanhum .	Here are their shirts.

Form similar sentences; make all necessary changes.

your (p) books , our blouses , my pencils , her handbags , their dresses , your (ms) pictures , your (fs) hats , her handkerchiefs , our chairs , your (p) cars .

Drill 17

S#1: feen ?amiiṣak ? Where is your shirt?

S#2: ?amiiṣi guwwa ddur̩g . My shirt is in the drawer.

Substitute:

your (f) blouse ? on the table
my book ? under the chair
his car ? in the street
her car ? in front of the university
your (m) house ? near her house
their car ? behind the school
my pen ? with Hala
her book ? at her friend's place
his suit ? on the chair
my books ? in the room behind the table
our handbags ? behind the table
your (p) cars ? near the movie theatre

Drill 18

šanṭit issitt di gdiida . This lady's handbag is new.
Substitute for /gidiida/:

old , big , small , good , ugly .

Drill 19

kitaab ilwalad da ?adiim . This boy's book is old.
Substitute for /?adiim/:

new , important , easy , difficult , good .

Drill 20

šunaṭ ilbanaat dool kuwayyisiin . Those girls' purses are good.
Substitute for /kuwayyisiin/:

big , ugly , new , small , old

Drill 21

ana ʕandi talat kutub wihuwwa ʕandu xamas kutub .
I have three books and he has five books.

Form similar sentences, using the following:

he 6 shirts , I 4 shirts
she 3 dresses , you (f) 5 dresses
they 3 cars , we 4 cars
you (p) 7 chairs , they 10 chairs
I 5 hats , she 3 hats
you (ms) 8 suitcases , I 4 suitcases
I 5 handkerchiefs , she 9 handkerchiefs
he 4 trousers , you (ms) 6 trousers
we 9 shoes , you (p) 7 shoes

Drill 22

S#1: issaaʕa kaam min faḍlak ? What time is it, please?
S#2: issaaʕa xamsa wʕašṛa It's 5:10.

Substitute:

6:10 , 3:05 , 4:10 , 7:05 , 5:05 , 8:10 , 7:10 , 10:05 ,
3:10 , 8:05 , 5:10 , 7:10 , 6:05 , 4:05 , 5:10 , 10:10 ,
9:05 , 7:05 , 8:10 , 7:10 , 6:05 .

Drill 23

S#1: ismi ʕali . My name is Aly.
S#2: ismu aɦmad . His name is Ahmad.
S#3: ismaha samya . Her name is Samya.
S#4: ismi samiira . My name is Samira.

Form similar sentences. Use the following names:

Girl's Names

samya
samiira
haala
muna
fawziyya
suʕaad
nagwa
maryam

meeri
huda
gamiila
kariima
nuuṛa
tahaani
nadya
ɦayaat

Boy's Names

aɦmad
ʕali
fawzi
tawfii?
nabiil
saami
saamir
saamiɦ

ʕaadil
amiin
šaw?i
saʕiid
anwaṛ
muṣṭafa
faayiz
magdi

*** *** ***

IV.4 Listening comprehension on tape in the language laboratory.

UNIT FIVE

iddars ilxaamis

V.1 Text

1. -ʕamalt eeh imbaariɦ ?	-What did you do yesterday?
=darast ɦawaali talat saʕaat fiṣṣubɦ . wissaaʕa waɦda širibt fingaal ʔahwa wbaʕdeen daxalt issinima . winta ʕamalt eeh ?	=I studied for about three hours in the morning. And at 1:00 I had (drank) a cup of coffee and went to (entered) the movies. What did you do?
-ana katabt gawabaat liʔaṣɦaabi wʕamalt wagbi ṣṣubɦ . baʕd iḍḍuhṛ simiʕt irradyu . wbilleel xaṛagt maʕa ṣaɦbiti .	-I wrote letters to my friends and did my homework in the morning. In the afternoon I listened to the radio and at night I went out with my girl friend.

ʕamal (i)	to make; do (s.th)
eeh	what?
imbaariɦ	yesterday
daras (i)	to study
ɦawaali	approximately
iṣṣubɦ	the morning
waɦda	one (f)
širib (a)	to drink
fingaal - fanagiil	cup, demi-tasse
ʔahwa (Q)	coffee
baʕdeen	then, after that
daxal (u)	to enter
katab (i)	to write
baʕd iḍḍuhṛ	afternoon
simiʕ (a)	to listen to, hear
radyu - haat	radio
leel	nighttime
billeel	at night
xaṛag (u)	to go out
gawaab - aat	letter; answer

***

2.-feen haani ?	Where is Hani?
=biyiktib gawaab liṣaɦbu fariid .	He is writing a letter to his friend Farid.
-wibaʕdeen ɦayiʕmil eeh ?	And then what is he going to do?
=ɦayišṛab ilʔahwa ʕand ṣaɦbitu wyudxul maʕaaha ssinima .	He will have (drink) coffee at his girl friend's place and go with her to the movies.

bi-	(indicative prefix) (indicating a sense of either presentness or progressiveness or habitualness or fact)
ɦa- ~ ha-	(future prefix)

***

3. idris darsak !	Study (ms) your lesson!
išṛabi labanik !	Drink (fs) your milk!
udxulu hina !	Enter (p) here!
laban	milk

*** *** ***

V.2 Grammatical Notes

1. The Verb in Egyptian Arabic

/katab/ (i) 'to write', /širib/ (a) and /daxal/ (u) 'to enter' are all verbs that we will refer to as "triradical."

/katab/ consists of a root (k-t-b) and a vowel pattern (-a-a-); whereas /širib/ has the root (š-r-b) and the vowel pattern (-i-i-).

/katab/ is the third person ms form of the perfect tense 'he wrote' and is the dictionary entry as well. It is never to be equated with the English infinitive 'to write' except as a lexical or semantic reference.

Root then is a term used in Arabic grammar for the core of a word in Egyptian Arabic. It does not occur in isolation , but in any of various word patterns. All derivatives of the root (k-t-b), for example, have to do with "writing." The basic meaning of the root is modified by the various patterns with which it occurs.

Patterns, then, are vowels (sometimes accompanied by certain non-root consonants) added to the root to form a word, e.g.:

k-t-b + -a-a- ---> katab 'he wrote'
k-t-b + ma--a- ---> maktab 'office; desk'
k-t-b + -aa-i- ---> kaatib 'writer'

Thus, /k/, /t/ and /b/ of /katab/ are the three radicals that constitute the k-t-b root, whose meaning has to do primarily with writing. /-a-a-/ is the vocalic pattern which forms the perfect (past tense) form /katab/ 'he wrote.'

Consider: /kaatib/ 'writer'
/maktab/ 'office; desk'
/maktaba/ 'library; bookshop'

The above are some of the derivatives of the root k-t-b, all achieved by different vocalic patterns or consonantal-vocalic patterns; i.e. /-aa-i-/ in /kaatib/ and /ma--a-/ in /maktab/ and /ma--a-a/ in /maktaba/.

Since the three radicals that constitute the root k-t-b are all consonants, we will call it a Sound Triconsonantal Root. Since this form is our starting point, we will also refer to it as Form I.

Thus, /katab/ , /ʕamal/ , /daxal/ , /xaṛag/ and /širib/ are all Sound Triconsonantal Form I Verbs.

2. As mentioned before, the dictionary entry is the third person ms (katab), which is also the perfect form (the past tense) and which in translated here as 'to write,' the normal infinitive form for English (not Arabic) lexical entries.

Since the imperfect form (used to form present, progressive and future) is not predictable for Form I Verbs, the second vowel (which may be i, a or u) is listed in parentheses next to the perfect form e.g. /katab/ (i) , /širib/ (a) and /daxal/ (u). This is the vowel of the imperfect and the imperative forms as well.

Study the conjugation of the following Form I Sound Verbs in the Perfect, Imperfect and Imperative. Notice that /bi-/, the sign of the Indicative, is prefixed to the imperfect.

The indicative verb predicates an actual occurrence or fact (as opposed to a wish, a conjecture, or a possibility).

The actual occurrence or fact may be either static, habitual, or progressive, as well as, according to the context, past, present or future, e.g. /kaan biyiktib/ 'he was writing;' /ɦaykuun biyiktib/ 'he will be writing.'

The imperfect forms may be preceded also by /ɦa/ ~ /ha/ , the prefix of futurity.

Thus, /-yiktib/ can be preceded either by /bi-/:*

/biyiktib/ 'he writes, he is writing'

or by /ɦa /:

/ɦayiktib/ 'he will write, he is going to write'

Conjugation of /ķatab/ (i) 'to write'

		Perfect		Imperfect				Imperative		
huwwa	3 ms	katab		bi	yi	ktib**				
hiyya	3 fs	katab	it	bi	ti	ktib				
humma	3 p	katab	u	bi	yi	ktib	u			
inta	2 ms	katab	t	bi	ti	ktib		i	ktib	
inti	2 fs	katab	ti	bi	ti	ktib	i	i	ktib	i
intu	2 p	katab	tu	bi	ti	ktib	u	i	ktib	u
ana	1 s	katab	t	b	a	ktib				
iɦna	1 p	katab	na	bi	ni	ktib				

Conjugation of /širib/ (a) 'to drink'

		Perfect		Imperfect				Imperative		
huwwa	he	širib		bi	yi	šṛab				
hiyya	she	širb	it	bi	ti	šṛab				
humma	they	širb	u	bi	yi	šṛab	u			
inta	you m	širib	t	bi	ti	šṛab		i	šṛab	
inti	you f	širib	ti	bi	ti	šṛab	i	i	šṛab	i
intu	you p	širib	tu	bi	ti	šṛab	u	i	šṛab	u
ana	I	širib	t	b	a	šṛab				
iɦna	we	širib	na	bi	ni	šṛab				

---

* In many cases, imperfect forms without /bi-/ occur as variants of forms with /bi-/; e.g. /yiktib ʕaṛabi kwayyis/ ~ /biyiktib ʕaṛabi kwayyis/ 'he writes Arabic well' (i.e. 'he writes neat Arabic script').

** Note: huwwa biyiktib -- huwwa byiktib (see p. 50 #7)
also: inta iktib -- inta ktib [see p. 48 #1. (d)]

Conjugation of /daxal/ (u) 'to enter'

		Perfect		Imperfect				Imperative		
huwwa	he	daxal		bi	yu	dxul				
hiyya	she	daxal	it	bi	tu	dxul				
humma	they	daxal	u	bi	yu	dxul	u			
inta	you m	daxal	t	bi	tu	dxul		u	dxul	
inti	you f	daxal	ti	bi	tu	dxul	i	u	dxul	i
intu	you p	daxal	tu	bi	tu	dxul	u	u	dxul	u
ana	I	daxal	t	b	a	dxul				
iɦna	we	daxal	na	bi	nu	dxul				

In the imperfect and imperative forms of verbs like /daxal/ (u), the vowel of the prefix may (optionally, and more rarely) be /i/ instead of /u/, e.g.:

/yidxul/ 'he enters' instead of the most common /yudxul/ 'he enters;'
/idxul/ ~ /udxul/ 'enter!' (ms)

V.3 Practice and Drills

V.3.1 Sound Form I Verbs - Study List

Study the following verbs:

ʕamal (i)	to do; make (s.th)
daras (i)	to study
katab (i)	to write
libis (i)	to get dressed, put on
širib (a)	to drink
rigiʕ (a)	to return, come back
xaṛag (u)	to go out
daxal (u)	to enter

V.3.2 Drill 1

Read aloud and then translate.

1. iɦna ʕamalna lwaagib .
2. huwwa daxal issinima .
3. hiyya darasit darsaha .
4. inti katabti gawaab .
5. ana šribt ʔahwa .

6. inta lbist badlitak .
7. humma rigʕu milmadrasa .
8. intu xaṛagtu milbeet .

V.3.3 Drill 2

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1.	ʕamal ilwaagib .	samya , iɦna
2.	daras iddars .	ana , ilbanaat
3.	katab gawaab .	hiyya , inta
4.	libis ilbadla .	ana , inta
5.	širib ilʔahwa .	aɦmad , intu
6.	rigiʕ milmadrasa .	ittalamza , ana
7.	xaṛag milbeet .	inti , humma
8.	daxal issinima .	intu , iṭṭalaba

V.3.4 Drill 3

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1.	ʕamalit ilwaagib bitaʕha .	ana , intu
2.	daxalit issinama maʕa saami .	inta , iɦna
3.	libsit ilfustaan bitaʕha .	ilbanaat , inti
4.	širbit ilʔahwa btaʕitha .	amiin , ana
5.	darasit darsaha .	intu , ittalamza
6.	rigʕit maʕa ṣaɦibha .	inta , humma
7.	katabit gawabatha .	ana , iɦna
8.	xaṛagit maʕa ṣaɦbitha .	haani , inti

V.3.5 Drill 4

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1.	daxalu ssinima maʕa haani .	ilwalad , ana
2.	xaṛagu maʕa aṣɦabhum .	hiyya , inti
3.	rigʕu milmadrasa btaʕithum .	inta , huwwa
4.	širbu lʔahwa btaʕithum .	inti , ana
5.	libsu baṛaniṭhum .	iɦna , intu

6. katabu gawabathum	huwwa , inta
7. darasu drushum .	hiyya , saami
8. ʕamalu wagibhum .	ana , inti

V.3.6 Drill 5

Read aloud, then translate.

1. darasna drusna filmaktaba
2. ʕamalit wagibha filbeet .
3. libis badlitu ggidiida .
4. daxalt issinima maʕa haani .
5. širbu lʔahwa btaʕithum .
6. xaṛag maʕa aṣɦaabu .
7. rigʕit milmadrasa .
8. katabtu lgawabaat .

V.3.7 Drill 6

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1. ɦayiʕmil ilwaagib .	iɦna , samiira
2. ɦayidris iddars .	ilbanaat , ana
3. ɦayiktib gawabaat .	inta , hiyya
4. ɦayilbis badlitu .	ana , inta
5. ɦayišṛab ilʔahwa .	intu , ʕali
6. ɦayirgaʕ milmadrasa .	ana , ittalamza
7. ɦayuxṛug milbeet .	humma , inta
8. ɦayudxul issinima .	iṭṭalaba , intu

V.3.8 Drill 7

Read aloud, then translate.

1. biyiktibu lwaagib bitaʕhum .
2. bitidris darsak .
3. baxṛug iṣṣubɦ , wbargaʕ baʕd iḍḍuhṛ .
4. bitilbisu baṛaniiṭ .
5. bitidxuli ssinima baʕd iḍḍuhṛ .
6. biyiʕmilu wagibhum .
7. haani biyismaʕ irradyu ṣṣubɦ .
8. bašṛab ilʔahwa baʕd iḍḍuhṛ .

V.3.9 Drill 8

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1.	biniktib ilwaagib bitaʕna .	ana , inta
2.	binidris darsina .	huwwa , inti
3.	binuxṛug iṣṣubɦ , wibnirgaʕ baʕd iḍḍuhṛ .	hiyya , inta
4.	binilbis baṛaniiṭ .	humma , intu
5.	binudxul issinima baʕd iḍḍuhṛ .	ana , inti
6.	biniʕmil wagibna .	hiyya , inta
7.	binišṛab ʔahwa ṣṣubɦ .	saami , intu
8.	binismaʕ irradyu ṣṣubɦ .	ana , humma

V.3.10 Drill 9

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

1.	ɦatiʕmilu lwaagib bitaʕkum .	inti , ana
2.	ɦatidrisu darsukum .	haala , ħaani
3.	ɦatilbisu ʔumṣaan gidiida .	inta , ʕali
4.	ɦatišṛabu lʔahwa ṣṣubɦ .	humma , inta
5.	ɦatirgaʕu milgamʕa baʕd iḍduhṛ .	iɦna , hiyya
6.	ɦatidrisu duruskum billeel .	inti , amiin
7.	ɦatuxṛugu milbeet iṣṣubɦ .	ana , inta
8.	ɦatudxulu ssinima billeel .	iɦna , huwwa

V.3.11 Drill 10

Give imperatives of all sentences in Drills 1-6 (to ms, fs and p).

V.3.12 Drill 11

imbaariɦ daxalt issinima maʕa ṣaɦbiti ṣṣubɦ . wibaʕdeen širibna ʔahwa maʕa aṣɦabna . wibaʕd iḍḍuhṛ darasna drusna wʕamalna wagibatna . wibilleel simiʕna rradyu ʕand ṣaɦbi ʕaadil . xaṛagt min ʕand ʕaadil issaaʕa tisʕa billeel . katabt gawabaat liʔaṣɦabi wdarast ɦawaali talat saʕaat .

(a) Read the above passage.
(b) Translate.
(c) Put in third person ms (huwwa).
(d) Put in future (bukṛa).

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V.4 Listening Comprehension on tape in the language laboratory.

*** *** ***

UNIT SIX

iddars issaadis

VI.1 Text

1. širibt ʔahwa maʕa waaɦid ṣaɦbi mbaariɦ .	Yesterday I had coffee with a friend (m) of mine.
waaɦid	one; a; a certain

***

2. itneen aṣɦaabi daxalu ssinima mbaariɦ .	Two of my friends went to the movies yesterday.
itneen	two

***

3. katabt xamasṭaašaṛ gawaab imbaariɦ .	I wrote fifteen letters yesterday.
xamasṭaašaṛ	fifteen

***

4. issaaʕa kaam min faḍlak ? ɦiḍaašaṛ wixamsa .	What time is it, please? 11:05.
ɦiḍaašaṛ	eleven

***

5. Conversation

-yaḷḷa nišṛab fingaal ?ahwa .	Let's have a cup of coffee!
=dilwa?t ?	Now?
-aywa .	Yes!
=ana šribt ?ahwa ṣṣubɦ .	I had coffee in the morning.
-wana kamaan šiṛibt ?ahwa ṣṣubɦ . ana bašṛab fingaleen ?ahwa kull yoom iṣṣubɦ .	Me too; I had coffee in the morning. I drink two cups of coffee every morning.

yaḷḷa	let's
dilwa?t ~ dilwa?ti	now
kamaan	also, too
fingaleen	two cups
kull	every, each
yoom - ayyaam	day

*** *** ***

VI.2 Grammatical Notes

1. Numerals "One" and "Two"

The numeral "one" is the only numeral in EA which shows gender, e.g. /waaɦid/ (m), /waɦda/ (f).
It may precede or follow a noun and must agree in gender with the noun. Notice the difference in meaning:

ṛaagil waaɦid	one man = just one man (emphasizing singularity)
waaɦid ṛaagil	a or some man, a certain man
sitt waɦda	one lady = just one lady (emphasizing singularity)
waɦda sitt	a or some lady, a certain lady

Notice that /waaɦid/ in the second and fourth examples precedes a noun of human reference; this is a stipulation of its occurrence before a noun.

The numeral "two" /itneen/ may be used before plural nouns, e.g.

itneen wilaad	two boys
itneen banaat	two girls

and is used before plural adjectives:

itneen kubaaṛ	two big (ones) .

However, the use of the Dual Form of the Noun is preferable for most nouns. This is achieved by the suffixation of /-een/, the dual ending to a ms noun or to the CS (Construct State) of fs nouns ending in -a#, e.g.

waladeen (< walad)	two boys
saɦbiteen (< saɦba)	two friends (f)
fallaɦteen (< fallaaɦa)	two farmers (f)
kitabeen (< kitaab)	two books
binteen (< bint)	two girls

The phrase N (dual) + itneen is a possible occurrence, which has the effect of emphasizing the idea of duality.

waladeen itneen	two boys (emphasizing duality)

This is often accomplished in English by pronouncing 'two' with heavier-than-usual stress. With certain nouns it is preferable to have the word order itneen + N (p) for the dual expression. Examples:

itneen sawwaʔiin	two drivers
itneen rassamiin	two painters (artists)
itneen fallaɦiin	two farmers
itneen xaddamiin	two servants
itneen ɦallaʔiin	two hairdressers

2. Cardinal Numerals 11 - 19

ɦiḍaašaṛ	11
iṭnaašaṛ	12
talaṭṭaašaṛ	13
aṛbaʕṭaašaṛ	14
xamaṣṭaašaṛ	15
siṭṭaašaṛ	16
sabaʕṭaašaṛ	17
tamanṭaašaṛ	18
tisaʕṭaašaṛ	19

ɦiḍaašaṛ walad	11 boys
tamanṭaašaṛ bint	18 girls

Notice:

(a) Num 1 + N_s (gender agreement)

(b) Num 2 + N_p (or by dropping the numeral and using the dual form of the noun instead)

(c) Num 3 - 10 + N_p

(d) Num 11 - 19 + N_s

Examples:

(a)	walad waaɦid	one boy
	bint waɦda	one girl
(b)	itneen wilaad	two boys
	itneen banaat	two girls
preferably:		
	waladeen	two boys
	binteen	two girls
(c)	talat wilaad	three boys
	talat banaat	three girls
(d)	xamasṭaašaṛ walad	fifteen boys
	tisaʕṭaašaṛ bint	nineteen girls

*** *** ***

VI.3 Practice and Drills

VI.3.1 Sound Form I Verbs - Study List

Study the following verbs.

katab (i)	to write
daras (i)	to study
libis (i)	to get dressed, put on
nizil (i)	to descend, go down to
ḍaṛab (a)	to beat, hit
ʔalaʕ (a) (Q)	to undress, take off
dafaʕ (a)	to pay; push
fataɦ (a)	to open
rigiʕ (a)	to return, come back, go back to
fihim (a)	to understand
kasaṛ (a)	to break
ṭiliʕ (a)	to climb, ascend, go up to
ʕirif (a)	to know
širib (a)	to drink
hirib (a)	to escape, flee
ṭalab (u)	to demand, ask for
daxal (u)	to enter , go in to
sakan (u)	to live, dwell
šakaṛ (u)	to thank
xaṛag (u)	to go out

VI.3.2 Drill 1

Read the following sentences and translate them. Then, for each sentence form two similar sentences using the subjects listed.

1.	katab iddars .	ana , huwwa
2.	ʕamal ilwaagib .	ilbint , humma
3.	libis ilgazma .	iɦna , inta
4.	ḍaṛab ilbint .	issitt , intu
5.	ʔalaʕ ilgazma .	inti , hiyya
6.	rigiʕ hina .	huwwa , iṭṭaaliba
7.	fihim iddars .	iɦna , ana
8.	kasaṛ ilkursi .	inti , humma
9.	ṭiliʕ fooʔ .	ilbanaat , hiyya
10.	ṭalab ʔahwa .	ana , inti
11.	daxal ilbeet .	inta , huwwa
12.	sakan fimaṣr .	humma , iɦna
13.	xaṛag milbeet .	intu , ana

VI.3.3 Read and Translate:

ʕamalt eeh imbaariɦ ? What did you do yesterday?

darast ɦawaali talat saʕaat fiṣṣubɦ . iḍḍuhṛ katabt gawaab liṣaɦbi nabiil . wibaʕdeen libist winzilt ilbalad maʕa ṣaɦbiti . baʕd iḍḍuhṛ rigiʕna lbeet wibaʕdeen xaṛagna wišribna ʔahwa maʕa aṣɦabna . issaaʕa sitta ṣaɦbiti rigʕit ilbeet , wana daxalt issinima maʕa ṣaɦbi samiir , wissaaʕa tisʕa rigiʕt ilbeet .

VI.3.4 Drill 2

Read the following sentences and translate them. Then, for each sentence form two similar sentences using the subjects listed.

1.	ɦayuxṛug milbeet .	intu , ana
2.	biyiktib iddars .	humma , iɦna
3.	ɦayiksaṛ ilkursi .	inta , ilbint
4.	biyiḍrab ilbint .	humma , inti
5.	ɦayiṭlaʕ fooʔ .	ana , humma
6.	ɦayuṭlub ʔahwa .	inta , hiyya
7.	hayilbis ilgazma .	intu , humma
8.	biyiʔlaʕ ilgazma .	iɦna , inta
9.	ɦayuskun fimaṣr .	inti , issitt

VI.3.5 Read and Translate:

bitiʕmil eeh dilwaʔti ? What are you doing now?

bašṛab fingaal ʔahwa , wibaʕdeen ɦaṭlub ṣaɦbi haani fittilifoon . wiɦaninzil ilbalad winudxul sinima mitru , fiiɦa film faṛansaawi kuwayyis . wibaʕdeen ɦargaʕ ilbeet wadris . bukṛa ʕandi mtiɦaan faṛansaawi .

ilbalad 'downtown'

VI.3.6 Drill 3

T:	katbt gawaab imbaariɦ .	I wrote a letter yesterday.
S#1:	ɦaktib gawaab bukṛa .	I will write a letter tomorrow.
S#2:	iktib gawaab !	Write a letter! (ms)
	iktibi gawaab !	Write a letter! (fs)
	iktibu gawaab !	Write a letter! (p)

Form similar sentences:

1. ʕamalit wagibha mbaariɦ .
2. darasna darsina ṣṣubɦ .
3. niziltu lbalad imbaariɦ .
4. širib ilʔahwa maʕa ṣaɦbitu .
5. libsit ilfustaan ilgidiid .
6. ʔalaʕ ilbanṭaloon ilʔadiim .
7. fataɦ ilʔooḍa .
8. katabit darsaha .
9. ḍaṛabt ilwalad iṣṣuɣayyaṛ .
10. daxalu lfilm imbaariɦ .

VI.3.7 Drill 4

Translate:

1. The boy wrote the lesson.
2. I understood the lesson.
3. She hit the girl.
4. You (ms) broke the chair.
5. They opened the house.
6. We entered the room.
7. You (fs) drank the coffee.
8. You (p) lived in Egypt.

VI.3.8 Telling the Time

T:	issaaʕa kaam min faḍlak ?	What time is it, please?
S:	issaaʕa waɦda	1:00
	itneen	2:00
	talaata	3:00
	aṛbaʕa	4:00
	xamsa	5:00
	sitta	6:00
	sabʕa	7:00
	tamanya	8:00
	tisʕa	9:00
	ʕašṛa	10:00
	ɦiḍaašaṛ	11:00
	iṭnaašaṛ	12:00
	waɦda wxamsa	1:05
	waɦda wʕašṛa	1:10
	waɦda wṛubʕ	1:15 (ṛubʕ 'quarter')
	waɦda wtilt	1:20 (tilt 'one-third')
	waɦda wnuṣṣ illa xamsa	1:25 (nuṣṣ 'half')
	waɦda wnuṣṣ	1:30
	wahda wnuṣṣ wxamsa	1:35
	itneen illa tilt	1:40 (illa 'less; except; minus')
	itneen illa ṛubʕ	1:45
	itneen illa ʕašṛa	1:50
	itneen illa xamsa	1:55
	itneen biẓẓabṭ	2:00 sharp (biẓẓabṭ 'precisely')
	iṭnaašaṛ iḍḍuhṛ	12:00 noon (ḍuhṛ 'noon')
	nuṣṣ illeel	(12:00) midnight
	talaata ṣabaaɦan	3:00 A.M. (ṣabaaɦan 'in the morning')
	aṛbaʕa baʕd iḍḍuhṛ	4:00 P.M.
	sabʕa misaaʔan	7:00 P.M. (misaaʔan 'in the evening')
	diʔiiʔa - daʔaayiʔ	minute
	sanya - sawaani	second
	saʕteen	two hours

VI.3.9 Drill 5

T: issaaʕa kaam min faḍlak ? What time is it, please?

S: 10:50
3:40
2:20
5:30 P.M.
6:00
3:00 sharp
7:25
9:55
4:05
8:35 A.M.

6:15 P.M.
2:10
7:25
9:45 A.M.
12:20
3:05
11:40 P.M.
4:15
5:30
10:10 A.M.

VI.3.10 Drill 6 - Translate:

1. She will drink coffee.
2. I am doing my homework.
3. You (ms) are studying.
4. We will break the table.
5. You (p) are opening the house.
6. You (fs) will live in Egypt.
7. They are hitting the boy.

VI.3.11 Give the Imperatives (ms , fs - p) of the verbs in VI.3.1.

VI.3.12 Practice

Time Expressions - Study List

inniharda ~ innaharda	today
dilwaʔt	now
dilwaʔti	now
dilwaʔt aho	right now
bukṛa	tomorrow
baʕd bukṛa	the day after tomorrow
baʕd šwayya	after a while
baʕdeen	later, then
bukṛa ṣṣubɦ	tomorrow morning
bukṛa baʕd iḍḍuhṛ	tomorrow afternoon

imbaariɦ	yesterday
awwil imbaariɦ	the day before yesterday
imbaariɦ billeel	last night
zamaan	in the past
ilfagr	(at) dawn
iṣṣubɦ	(in) the morning
iḍḍuhṛ	(at) noon
baʕd iḍḍuhṛ	(in) the afternoon
ilʕaṣṛ	(in) the afternoon
ilmaɣrib	(in) the evening
billeel	at night
misaaʔan	at night
fi nuṣṣ illeel	at midnight

VI.3.13 Practice (two students)

(a) -ʕamaltu eeh imbaariɦ ?
=daxalna ssinima maʕa aṣɦabna fiṣṣubɦ , wibaʕdeen rigiʕna lbeet , širibna fingaal ʔahwa wdarasna ɦawaali aṛbaʕ saʕaat .

(b) -ɦatiʕmili eeh baʕd iḍḍuhṛ ?
=ɦaktib gawabaat liʔaṣɦaabi , wibaʕdeen ɦaʕmil wagbi winti ɦatiʕmili eeh ?
-ɦadxul issinima maʕa fariid .

(c) -issaaʕa kaam min faḍlak ?
=issaaʕa xamsa . leeh ? ʕandak miʕaad maʕa ɦadd ?
-laʔ . ɦadxul issinima maʕa fariid issaaʕa sitta .

leeh	why?
ɦadd	someone

VI.3.14 *Practice (Elision of /i-/ in fast speech); Repeat after your teacher:

1. bukṛa nta ktib gawaab (fast speech) =bukṛa inta iktib gawaab (slow speech)
2. huwwa ntu taḷaba walla asadza ? (= intu)
3. daxalna ssinama ssaaʕa tisʕa mbaariɦ. (= imbaariɦ)
4. ana aktib wagbi ṣṣubɦ . (= aktib)
5. intu šṛabu ʔahwa . (= išṛabu)

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*See p. 48 #1.(d).

VI.3.15 Drill 7

T: biniktib ilwaagib bitaʕna .
S#1: katabna lwaagib bitaʕna .
S#2: iktib ilwaagib bitaaʕak .
iktibi lwaagib bitaaʕik .
iktibu lwaagib bitaʕkum .

Form similar sentences:

1. biyilbis ilbadla btaʕtu .
2. bitišṛab il?ahwa btaʕitha .
3. biyidrisu drushum .
4. basmaʕ irradyu btaaʕi .
5. baʕmil ilwaagib bitaaʕi .
6. bitišṛabi ?ahwitik kull yoom iṣṣubḥ .
7. biti?laʕ ilbuṛneeṭa btaʕtak .

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VI.4 Listening Comprehension on tape in the language laboratory.

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UNIT SEVEN

iddars issaabiʕ

VII.1 Text

1.–haani ṛaaɦ feen ?
=ṛaaɦ ilgamʕa . ʕandu muɦaḍṛa muhimma ssaaʕa tamanya . imbaariɦ naam issaaʕa tisʕa billeel . wiʔaam innihaṛda ṣṣubɦ badri , ɦawaali issaaʕa sitta . xaaf yiṛuuɦ waxri . ilʔustaaz bitaaʕu ʕaaš fimaṣṛ aṛbaʕ siniin . wihaani ɦayṛuuɦ yišṛab ʔahwa maʕaah baʕd ilmuɦaḍṛa .

Where did Hani go?
He went to the university. He has an important lecture at 8:00. Yesterday he went to sleep at 9:00 P.M. And he got up early this morning around 6:00 A.M. He was afraid to go late. His teacher lived in Egypt for four years and Hani will go and have coffee with him after the lecture.

ṛaaɦ (u)	to go, go to
muɦaḍṛa - aat	lecture
naam (a)	to sleep, go to sleep, fall asleep
ʔaam (u) (Q)	to wake up, get up
badri	early
xaaf (a)	to be afraid, fear
waxri	late
ʕaaš (i)	to live

***

2.–ɦatṛuuɦ feen baʕd ilɣada ?
=ɦanaam šiwayya , wbaʕdeen hadris saaʕa walla saʕteen . wilmaɣrib ɦaṛuuɦ ʕand ṣaɦbiti meeri nišṛab ilʔahwa sawa . wibaʕdeen ɦafuut ʕala uxti aʔʕud ʕandaha šwayya .
tismaɦ tigiib kitaab ilfaṛansaawi bitaaʕi maʕaak bukṛa; fimuhaḍṛit issaaʕa tisʕa ?

Where are you going to go after lunch?
I will go to sleep for a while and then study for an hour or two. In the evening I will go to the home of my friend Mary to have coffee together (with her). Then I'll drop in at my sister's and stay there for a while.
Would you please bring my French book with you tomorrow to the 9:00 lecture?

ɣada	lunch
liɣada	lunch time
šiwayya	a little, a while
wibaʕdeen	and then
sawa	together
faat (u)	to pass
faat (u) ʕala	to drop in on
uxt - ixwaat	sister
ʔaʕad (u) (Q)	to sit down; to stay
samaɦ (a)	to allow, let
gaab (i)	to bring (along)

***

VII.2 Grammatical Notes

1. The verbs /ṛaaɦ/(u) 'to go', /xaaf/ (a) 'to fear, be afraid' and /ʕaaš/(i) 'to live' are also Form I verbs. However, these are here termed Medial Weak Form I Verbs, (also referred to as Hollow Form I), since the medial radical is y or w, e.g. Form II of /ṛaaɦ/ is ṛawwaɦ 'to go home.'

A look at the following paradigms of /ṛaaɦ/ (u) and /ʕaaš/(i) and /xaaf/ (a) shows that /ṛaaɦ/(u) has the form /ṛaaɦ-/ for 3rd person ms, fs and p in the perfect; and /ṛuɦ-/ for all other persons in the perfect. Likewise, /ṛuuɦ-/ is used in the imperfect for all persons as well as the imperative. Remember that the imperfect is preceeded by the indicative particle /b-/ .

(a) Conjugation of /ṛaaɦ/ (u) 'to go'

	Perfect	Imperfect	Imperative
huwwa	ṛaaɦ	biyṛuuɦ	
hiyya	ṛaaɦit	bitṛuuɦ	
humma	ṛaaɦu	biyṛuuɦu	
inta	ṛuɦt	bitṛuuɦ	ṛuuɦ
inti	ṛuɦti	bitṛuuɦi	ṛuuɦi
intu	ṛuɦtu	bitṛuuɦu	ṛuuɦu
ana	ṛuɦt	baṛuuɦ	
iɦna	ṛuɦna	binṛuuɦ	

Notice how uu --> u before CC in the first and second persons.

(b) Conjugation of /ʕaaš/ (i) 'to live'

	Perfect	Imperfect	Imperative
huwwa	ʕaaš	biyʕiiš	
hiyya	ʕaašit	bitʕiiš	
humma	ʕaašu	biyʕiišu	
inta	ʕišt	bitʕiiš	ʕiiš
inti	ʕišti	bitʕiiši	ʕiiši
intu	ʕištu	bitʕiišu	ʕiišu
ana	ʕišt	baʕiiš	
iħna	ʕišna	binʕiiš	

Notice that /ʕaaš-/ is the form used for the third person ms, fs and p in the perfect. /ʕiiš-/ is used with all other perfect; /ʕiiš-/ in imperfect and imperative forms.

Also notice ii --> i before -CC in the first and second persons.

(c) /xaaf/ (a) 'to fear' and /naam/ (a) 'to sleep' are also medial weak Form I verbs.

Study this paradigm and notice the vowels of both the perfect and the imperfect forms.

Conjugation of /xaaf/ (a) 'to fear'

	Perfect	Imperfect	Imperative
huwwa	xaaf	biyxaaf	
hiyya	xaafit	bitxaaf	
humma	xaafu	biyxaafu	
inta	xuft	bitxaaf	xaaf
inti	xufti	bitxaafi	xaafi
intu	xuftu	bitxaafu	xaafu
ana	xuft	baxaaf	
iħna	xufna	binxaaf	

The imperative vowel is that of the imperfect; namely, /-aa-/ (in both /xaaf/ and /naam/).

Study the following paradigm for /naam/ and notice the vowels of both the perfect and imperfect forms.

Conjugation of /naam/ (a) 'to sleep,' 'to go to sleep'

	Perfect	Imperfect	Imperative
huwwa	naam	biynaam	
hiyya	naamit	bitnaam	
humma	naamu	biynaamu	
inta	nimt	bitnaam	naam
inti	nimti	bitnaami	naami
intu	nimtu	bitnaamu	naamu
ana	nimt	banaam	
iħna	nimna	binnaam	

Other verbs are conjugated like /naam/ 'to sleep:' /baat/ 'to spend the night' and /baan/ 'to appear.'

*** *** ***

VII.3 Practice and Drills

VII.3.1 Medial Weak Form I Verbs - Study List

Study the following verbs:

šaaf (u)	to see
ṛaaħ (u)	to go, go to
xaaf (a)	to fear
ʕaaš (i)	to live
naam (a)	to sleep; go to sleep; fall asleep
šaal (i)	to carry
ʔaam (u) (Q)	to wake up; get up
zaaṛ (u)	to visit
xaaf (a) min	to be afraid of
ʕaaš (i) maʕa	to live with
baaʕ (i)	to sell
ʔaal (u) (Q)	to say
kaan (u)	to be

gaab (i)	to bring (along)
faat (u)	to pass
faat (u) ʕala	to drop in on

VII.3.2 Drill 1

T:	ɦaṛuuɦ issinima bukṛa .	I'll go to the movies tomorrow.
S#1:	baṛuuɦ issinima kull yoom .	I go to the movies every day.
S#2:	ṛuɦt issinima mbaariɦ .	I went to the movies yesterday.

Form similar sentences, using the following:

the boy , you (fs) , we , they , you (p), the girls, you (ms) , the girl .

VII.3.3 Drill 2

T:	šuft ṣaɦbi mbaariɦ .	I saw my friend yesterday.
S#1:	ɦašuuf ṣaɦbi bukṛa .	I will see my friend tomorrow.
S#2:	bašuuf ṣaɦbi kull yoom .	I see my friend every day.

Form similar sentences:

you (ms) , the girl , you (p) , they , we, the girls, you (fs) , the boy .

VII.3.4 Drill 3

T:	ṛuɦna ssinima .	We went to the movies.
S#1:	ṛuuɦ issinima .	Go to the movies! (ms)
S#2:	ṛuuɦi ssinima .	Go to the movies! (fs)
S#3:	ṛuuɦu ssinima .	Go to the movies! (p)

Form similar sentences:

1. he went to school
2. I went to my friend's house
3. you (ms) went to the movies
4. they visited their friend
5. she sold the books

VII.3.5 Drill 4

Translate:

1. I saw my friend yesterday.
2. She will go to the movies tomorrow.
3. We were afraid of the boy.
4. They lived in Cairo.
5. He got up at 9:10.
6. You (ms) will visit the girl.
7. Carry the boy! (to ms)
8. You (fs) will see Samira in the afternoon.
9. I sleep at 10:00 sharp.

VII.3.6 Drill 5

Translate:

1. Yesterday I saw my friend Hani at the university. We went and had coffee and then dropped in on Farid.
2. Tomorrow I will go to the movies with my friend Samira. She will bring my Arabic book with her and will study for two hours after the movies.
3. She went to sleep at 9:00 P.M. and got up at 6:15 A.M.
4. Visit your friend (f) now and go to the movies in the afternoon! (said to fs)

*** *** ***

VII.3.7 Conjugation of /kaan/ (u) 'to be'

	Perfect	Imperfect	Imperative
huwwa	kaan	biykuun	
hiyya	kaanit	bitkuun	
humma	kaanu	biykuunu	
inta	kunt	bitkuun	kuun
inti	kunti	bitkuuni	kuuni
intu	kuntu	bitkuunu	kuunu
ana	kunt	bakuun	
iɦna	kunna	binkuun	

*** *** ***

VII.4 Listening Comprehension on tape in the language laboratory.

*** *** ***

UNIT EIGHT

iddars ittamin

VIII.1 Text

1.-miin illi kaatib ilgawaab da ?	Who wrote this letter?
= ana lli katba lgawaab da .	I (f) wrote this letter.
maktuub imbaariɦ .	It was written yesterday.

illi	who, that (relative pronoun)
kaatib , katba - katbiin	(active participle of /katab/ 'to write') = "having written"
maktuub , maktuuba - maktubiin	(passive participle of /katab/ 'to write') = "written"

***

2.-ṛaayiɦ feen ya samiir ?	Where are you going, Samir?
=ṛaayiɦ azuuṛ axuuya .	I am going to visit my brother.
-wibaʕdeen ?	And then?
=wibaʕdeen ṛayɦiin issinima maʕa baʕḍ .	Then we will go to the movies together.

ṛaayiɦ	going (participle ms)
ya	(vocative particle)
zaaṛ (u)	to visit
axx - ixwaat	brother
ṛayɦiin	going (participle p)
maʕa baʕḍ	together
sawa	together
axuuya	my brother

***

3.-miin iṛṛaagil illi ʔaaʕid hinaak da ?	Who is that man sitting there?
=da waldi .	That is my father.
hinaak	there
hinaak da	over there (m)
waalid	father
abb	father
abuuya	my father

***

4.-miin issitt illi ʔaʕda hnaak di ?	Who is that lady sitting there?
=di walditi .	That is my mother.
walda	mother
umm - ahaat	mother
ilwaldeen	the parents

***

5. -eeh illi ʕala ṭṭaṛabeeza da ?	What is it (that thing which) that is on the table?
=da ktaab ilʕaṛabi btaaʕi .	That is my Arabic book.

***

6. iṛṛaagil illi ʔaaʕid hinaak da waldi . wissitt illi ʔaʕda ganbu di walditi .	The man sitting over there is my father and the lady sitting by him is my mother.

***

7. ilwalad illi hnaak da axuuya wilbint illi min faṛansa di ṣaħbitu .	The boy over there is my brother and that girl from France is his friend.

***

8. -feen ilgawaab illi katabtu ?	Where is the letter that you (s) wrote (it)?
= aho .	Here it is.

***

9. -illi faat maat .	Let bygones be bygones. (lit: that which has passed has died)
=da masal kuwayyis ?awi .	This is a very good proverb.
maat (u)	to die
masal - amsaal	proverb

*** *** ***

VIII.2 Grammatical Notes

1. The Participles

(a) Form I Sound has two participles: an active participle, e.g. /katab/ 'to write' has /kaatib/ 'writer', 'one who writes', 'one who has written', 'having written;' and a passive participle /maktuub/ 'written'.

In the majority of cases, the active participle (AP) denotes a doer of an action and the passive participle (PP), the result of an action. They both are inflected for gender and number. Fortunately their forms are predictable CaaCiC (AP) and maCCuuC (PP).

		Active Participle (AP)		
		ms	**fs**	**p**
katab (i)	to write	kaatib	katba	katbiin
kasaṛ (a)	to break	kaasir	kasra	kasriin
ṭalab (u)	to demand, ask for	ṭaalib	ṭalba	ṭalbiin

		Passive Participle (PP)		
		ms	fs	p
katab (i)	to write	maktuub	maktuuba	maktubiin
kasaṛ (a)	to break	maksuuṛ	maksuuṛa	maksuriin
ṭaḷab (u)	to demand	maṭḷuub	maṭḷuuba	maṭḷubiin

(b) Form I Medial Weak has only one Participle of the structure CaayiC:

ṛaaɦ (u)	to go	ṛaayiɦ	ṛayɦa	ṛayɦiin
ʕaaš (i)	to live	ʕaayiš	ʕayša	ʕayšiin
xaaf (a)	to fear	xaayif	xayfa	xayfiin
naam (a)	to sleep	naayim	nayma	naymiin

2. The Relative Clause and the Relative Pronoun /illi/:

(1) A typical relative clause construction contains three elements:

(a) an antecedent

(b) the invariable relative pronoun /illi/.

(c) a clause

Examples:

šuft	ilwilaad	illi	gaabu lgwabaat
	(a)	(b)	(c)
I saw	the boys	who	(they) brought the letters
	(a)	(b)	(c)

Note that the relative clause by itself is a complete sentence, i.e. it can stand by itself without the relative pronoun: /gaabu lgawabaat/ 'They brought the letters.' /u/, the inflection of the verb /gaabu/, is the formal reference to the antecedent /ilwilaad/ 'the boys.'

In the sentence : da lgawaab illi gabuuh imbaariɦ .
This is the letter which they brought yesterday.

-the object of the verb /gabuuh/ 'they brought it' refers to the antededent.

In the sentence: da lwalad illi ktaabu ḍaaʕ .
This is the boy whose (his) book got lost.
-the suffixed pronoun on /kitaab/ is the reference.

In the sentence: feen ilkitaab illi ʔultilak ʕaleeh ?
Where is the book which I talked to you about (it)?
-the reference is through the preposition and its object /ʕaleeh/ 'about it.'

Note that the above examples have definite antecedents. If the antecedent is indefinite, there is no relative pronoun in the construction.

Compare: šuft ilwilaad illi gaabu lgawabaat .
I saw the boys who brought the letters.
and: šuft wlaad gaabu gawabaat .
I saw (some) boys who had brought (some) letters.

(2) Note the relative constructions in the following examples:

(a) iṛṛaagil da lli byišṛab šaay almaani .
This man who is drinking tea is German.

(b) ilwalad da lli ʔaaʕid ganb ilbint ismu saami .
This boy who is sitting next to the girl is named Sami. (his name is Sami).

(c) issitt illi min faṛansa safrit imbaariɦ .
The lady who is from France left (travelled) yesterday.

(d) ilwalad illi hnaak da ṣaɦbi .
That boy (who is) over there is my friend.

(e) illi faat maat . (Proverb)
That which is done is done. (Lit.: that which has passed has died)

(f) feen illi ʔultilak ʕaleeh ?
Where is that which I talked to you about (it)?

(g) ilwalad illi smu saami ṣaɦbi .
The boy whose name is Sami is my friend.

(h) iṛṛaagil illi šuftu imbaariɦ saafir innihaṛda .
The man whom you saw yesterday left (travelled) today.

(i) ilwalad huwwa lli naam .
It's the boy who slept.

Note: /huwwa/ is used for 'emphasis'; likewise: /hiyya lli/ 'it's she who'.

*** *** ***

VIII.3 Practice and Drills

VIII.3.1 Conversation

Kamaal	ṣabaaɦ ilxeer ya saami .	Good morning,Sami.
Saami	ṣabaaɦ ilxeer ya kamaal .	Good morning, Kamal.
	r̥aayiɦ feen dilwaʔt ?	Where are you going now?
Kamaal	r̥aayiɦ maktabt ilgamʕa .	I am going to the university library.
Saami	wibaʕdeen?	And then?
Kamaal	wibaʕdeen ɦaṛuuɦ asmaʕ muɦad̥ra ʕan tariix ilʕaṛab .	Then I'll go and attend (listen to) a lecture on the history of the Arabs.
Saami	miin illi ɦayʔuul ilmuɦad̥ra ?	Who is going to deliver (say) the lecture?
Kamaal	ilʔustaaz salaama . tiʕr̥afu ?	Professor Salama. Do you know him?
Saami	laʔ .	No.
Kamaal	izzaay ?	How come ?
	ilʔustaaz salaama huwwa lli katab kitaab tariix ilʕaṛab , kitaab maʕṛuuf filʕaalam kullu .	Professor Salama (is the one who) wrote the History of the Arabs, which is known all over the world.

ʔaal (u) (Q)	to say
ʕan	about, concerning
tariix	history (subject)
ʕaalam	world
kull	all
kullu	all of it (m)

VIII.3.2 Drill 1

Form Sentences:

katabt - gawaab - to my friend yesterday
ṛuħt - hinaak - in the morning
širibt - fingaal - coffee in the afternoon
nimt - hina - yesterday
ʕišt - fi maṣr - two years
šuft - saami - yesterday
kasaṛt - fingalha - the new, yesterday

VIII.3.3 Drill 2

huwwa katab gawaab lisaħbu wana darast darsi
He wrote a letter to his friend and I studied my lesson.

Substitute for huwwa and ana:

hiyya
inta
inti
iṭṭaalib
issitt
iħna
intu
ilbint
iṭṭaaliba
humma

VIII.3.4 Drill 3

Substitute:

ʕandi talat kutub ʕaṛabi . I have three Arabic books.

5	chairs	big
7	shirts	new
9	books	French
4	blouses	old
6	tables	small
8	chairs	old
10	pencils	new

VIII.3.5 Drill 4

Substitute making the necessary changes in tenses:

katabt gawaab lisaħbi ṣṣubħ , widarast baʕd iḍḍuhṛ .
I wrote a letter to my friend in the morning and studied in the afternoon.

today
now
in the afternoon
the day after tomorrow
in the evening
at midnight

tomorrow
at noon
later
right now
at night
at dawn

VIII.3.6 Drill 5

Substitute:

huwwa ħayṛuuħ yiʕiiš fimaṣr . He will go and live in Egypt.
I sleep there
she drink coffee
we enter the movies
they dwell in California

VIII.3.7 Drill 6

Translate:

1. The boy did (wrote) his lessons and the girl slept.
2. The girl will live in Cairo and the boy will live in New York.
3. I did my homework in the morning and went out with my friend(f) in the afternoon.
4. In the morning I will study for about four hours and at night I will go to (enter) the movies with my friend (m).
5. I will put on my shoes and go to the movies.

VIII.3.8 Drill 7

Answer the following questions:

1. miin illi katab ilgawaab da ?
2. miin iṛṛaagil illi hnaak da ?
3. ṛaaħ feen haani ?
4. ħatṛuuħ feen baʕd iḍḍuhṛ ?
5. ʕišti kaam sana fmaṣr ?

VIII.3.9 Practice and Translation

1. katabit gawaab liṣaɦbitha ṣṣubɦ widarasit baʕd iḍḍuhṛ wibilleel raaɦit issinama maʕa axuuya .
2. ɦaxṛug milbeet iḍḍuhṛ wɦaṛuuɦ ilgamʕa . ʕandi muɦaḍra ssaaʕa waɦda wʕašṛa .
3. iṭlaʕu fooʔ ʕand haani ! wišṛabu lʔahwa ʕandu !
4. dilwaʔti ana baktib gawaab liwaldi wibaʕdeen ɦanaam .
5. ilbis ilgazma winzil taɦt !

VIII.3.10 Drill 8

Substitute:

ʕandi talat (A) kutub ʕaṛabi wɦḍaašaṛ (B) kitaab faṛansaawi .

I have three Arabic books and eleven French books.

A	B
6	19
10	13
4	12
7	15
5	16
8	18
9	17

VIII.3.11 Drill 9

Give the dual.

s	d	s	d
walad	waladeen	kursi	*kursiyyeen
bint		ʔalam	
beet		dars	
gazma	gazmiteen	imtiɦaan	
badla		fustaan	
durg		bluuza	
waagib	wagbeen	banṭaloon	

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*NOTE: /-i/ + /-een/ --> /iyyeen/

VIII.3.12 Day - Week - Month - Year

yoom - ayyaam	day
usbuuʕ - asabiiʕ	week
šahṛ - ušhuṛ ~ šuhuuṛ	month
sana - siniin	year

Note: for /ayyaam/ and /ušhuṛ/ the construct state after numerals 3 - 10 is /tiyyaam/ and /tušhuṛ/

talat tiyyaam	three days
xamas tušhuṛ	five months

A few other words that belong to this limited class of nouns are:

alf - alaaf	thousand
ṣaṭr - ṣuṭuur	line (in writing)
sabaʕ talaaf	7,000
tisaʕ tusṭur	nine lines

and optionally

ʔalam - ʔilaam	pencil, pen
talat tiʔlaam ~ talat ʔilaam	three pencils

VIII.3.13 Practice

(a) -ṛuɦti feen imbaariɦ ?

=iṣṣubɦ ṛuɦt ilgamʕa , wirgiʕt ilbeet ɦawaali ssaaʕa tneen baʕd iḍḍuhṛ , nimt šwayya wbaʕdeen darast ɦawaali saʕteen , wilbist , winzilt , wifutt ʕala ṣaɦbi . ʔaʕadt ʕandu šwayya; širibna fingaal ʔahwa sawa wbaʕdeen nizilna zuṛna waɦda saɦbitna , wiʔaʕadna ʕandaha lissaaʕa tisʕa billeel .

(b) -ɦatṛuuɦ feen bukṛa ?

=ɦadris fiṣṣubɦ wibaʕdeen ɦafuut ʕala ṣaɦbi fariid iḍḍuhṛ winṛuuɦ nidris sawa fmaktabt ilgamʕa . winta ?

- ana ʕandi muɦaḍṛa muhimma ssaaʕa tisʕa ṣṣubɦ wibaʕd ilmuɦaḍṛa ɦaṛuuɦ azuuṛ axuuya .

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VIII.4 Listening Comprehension on tape in the language laboratory.

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UNIT NINE

iddars ittaasiʕ

IX.1 Review - /muṛagʕa/

1. iɦna dilwaʔt darasna taman duruus , wifhimnaahum kuwayyis ʔawi . iddars ittaasiʕ muṛagʕa . dars muhimm ʔawi .
2. imbaariɦ darast ɦawaali saʕteen fiṣṣubɦ , wibaʕdeen ṛuɦt ilgamʕa simiʕt muɦaḍṛa muhimma ʔawi ʕan maṣr . baʕd iḍḍuhṛ daxalt issinima maʕa ṣaɦbiti . wifissinima šuft haani wfariid .
3. saami ɦayṛuuɦ ilgamʕa bukṛa ṣṣubɦ . ʕandu muɦaḍṛa muhimma ssaaʕa tisʕa . baʕd ilmuɦaḍṛa ɦayṛuuɦ ʕand kamaal yišṛab maʕaah ʔahwa wibaʕdeen yudxulu ssinima sawa .
4. haani wsamiir ṛayɦiin yizuuṛu waaɦid saɦibhum bukṛa baʕd ilɣada .
5. samiira hiyya lli katba lgawaab da . ilgawaab da maktuub yoom tisaʕṭaašaṛ .
6. ana šayfa waaɦid walad ʔaaʕid hinaak . miin huwwa ?
7. ilmasal illi biyʔuul "illi faat maat" masal kuwayyis ʔawi .

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IX.2 Telephone Call

-aloo (Hello - over the phone). samiir ʕandak law samaɦt 'please' ?
=aywa . niʔullu miin ?
-min faḍlak ʔullu haani .
=ɦaaḍiṛ 'O.K., sure' .

***

-aloo . haani ? ahlan .
=ahlan wasahlan biik yasamiir . ʔulli , ɦatiʕmil eeh innihaṛda baʕd iḍḍuhṛ ?
- ɦadris saaʕa walla tneen .
=yaḷḷa nṛúuɦ sinima mitru . ʕali wkamaal ṛayɦiin kamaan .
-issaʕa kaam ɦayṛuuɦu ?
=issaaʕa sitta .
-ašufkum ʔuddaam issinima ssaaʕa sitta lla ṛubʕ .

=maʕa ssalaama ya samiir .
-aḷḷaah yisallimak ya haani .

***

IX.3 Drills /tamariin/

Drill 1

imbaariɦ daxalt issinima maʕa ṣaɦbiti ṣṣubɦ . wibaʕdeen ṛuɦna šribna ʔahwa sawa . baʕd iḍḍuhṛ ṛuɦna maktabt ilgamʕa wdarasna drusna . wibileel futna ʕal saami wʔaʕadna ʕandu nuṣṣ saaʕa .

(a) Read the above text and translate it.
(b) Begin with bukṛa ...; make all necessary changes.
(c) Begin with imbaariɦ haani daxal ...; make all necessary changes.
(d) Begin with bukṛa haani ɦayudxul ...; make all necessary changes.

Drill 2

Translate:

1. Kamal will come back from the university in the afternoon.
2. Samira will study her lessons at night.
3. I'll do my homework tomorrow morning.
4. He will have coffee with his friend this afternoon.
5. You (ms) wrote the letters this morning.
6. She came back with her friend.
7. They put on their new suits.
8. I'll wear my old dress.
9. You (fs) saw the little boy there.
10. We are afraid of him.

Drill 3

T:	miin illi kasaṛ ilkursi ?	Who broke the chair?
S:	saami .	Sami.

Form similar sentences.

1. understood lesson eight . I
2. saw Aly . Samya
3. will go to the movies . Kamal and Hani
4. drank the coffee . that girl over there
5. slept here . I
6. did the homework . Samir
7. sold the car . Hala
8. lived in Cairo last year . my brother

Drill 4

T:	ṛuɦna ssinima sawa .	We went to the movies together.
S#1:	ɦanṛuuɦ issinima sawa .	We will go to the movies together.
S#2:	ṛuuɦu ssinima sawa .	Go to the movies together! (said to p)

Form similar sentences, using the following:

1. study 2. drink coffee 3. go out 4. do the homework
5. go downtown .

Drill 5

Give the meaning of each verb, then give the Active Participles (AP):

(1) katab 'to write' (AP: kaatib ,katba -katbiin)

širib
daxal
xaṛag
nizil
rigiʕ
ʕamal
daras
dafaʕ
fataɦ
ṭalab

šakaṛ
libis
ḍaṛab
ṭiliʕ
ʕirif
ʔalaʕ
fihim
sakan
hirib
kasaṛ

Drill 6

Give the Passive Participles (PP) of the above verbs (from Drill 5).

katab 'to write' (PP: maktuub , maktuuba -maktubiin)

Drill 7

Give the meaning of each verb, then give the participles:

ṛaaɦ 'to go' (P: ṛaayiɦ , ṛayɦa -ṛayɦiin)

faat

šaaf

ʕaaš

ʔaal

šaal

šaaf

gaab

naam

zaaṛ

ʔaam

Drill 8

ʕandi ʕašaṛ kutub ʕaṛabi . I have ten Arabic books.

Substitute, using the following: 16 , 3 , 18 , 5 , 19 , 7 , 4 , 2 , 15

Drill 9

ʕandaha xamasṭaašaṛ kitaab ʕaṛabi . She has fifteen Arabic books.

Substitute: 3 , 17 , 2 , 19 , 11 , 4 , 16 , 5 , 8 , 18 , 15

Drill 10

T: issaaʕa kaam min faḍlak . What time is it, please?

S: issaaʕa xamsa wʕašṛa . It's 5:10.

Substitute:

9:30 , 8:16 , 7:05 , 6:25 , 5:00 sharp , 11:35 , 4:10 , 12:00 P.M. , 6:30 , 10:15 , 9:35 A.M. , 7:45 , 8:25 , 9:06 .

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IX.4 Listening comprehension on tape in the language laboratory.

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UNIT TEN

iddars ilʕaašir

X.1 Text

wilyam wihaani

William and Hani

wilyam wihaani aṣɦaab , yiʕṛafu baʕḍ min talat siniin . wilyam amrikaani whaani maṣri . wilyam ustaaz tariix wihaani muhandis . issana illi faatit wilyam ṛaaɦ maṣr , ʔaʕad hinaak sana kamla , wrigiʕ min usbuʕeen . haani šaaf wilyam baʕd ma rigiʕ min maṣr . šaafu fmaɦall biʔaala . xaṛagu min ʕand ilbaʔʔaal humma litneen wiṛaaɦu širbu ʔahwa maʕa baʕḍ fmaṭʕam ʕaṛabi ʔuṛayyib .

min talat siniin	three years ago
yiʕṛafu= biyiʕṛafu	note: imperfect without /bi-/
tariix	history; date
muhandis, a - iin	engineer
šaaf (u)	to see
kaamil, a - iin	complete, whole, entire
usbuuʕ - asabiiʕ	week
usbuʕeen	two weeks (d)
min usbuʕeen	two weeks ago
maɦall - aat	shop, place
baʕd ma	after (conjunction)
biʔaala	groceries
baʔʔaal	grocer
humma litneen	the two of them
maṭʕam ~ maṭaaʕim	restaurant
ʔuṛayyib (Q)	nearby

X.1.1 Conversation

Hani

ʔulli ya wilyam , eeh ilɦaaga illi ɦabbetha wʕagabitak fimaṣr ilmaṛṛa di ?	Tell me, William, what is it that you liked and that pleased you in Egypt this time?

William

ɦabbeet ɦagaat kitiira , maʔdaṛš aʕiddaha . laakin	I liked a lot of things; I cannot enumerate them. But I would

	aɦibb aʔullak , masalan , ilʔahṛamaat . ilʔahṛamaat di ɦaaga ʕaẓiima . ɦaaga hayla ʔawi . biddull ʕala ʕaẓamit ilmaṣriyyiin wiɦaḍaṛithum ilʔadiima . innaas illi banu lʔahṛamaat dool naas hayliin .	like to mention, for example, the pyramids. The pyramids are really something great, a superb thing that indicates (shows) the greatness of the Egyptians and their ancient civilization. The people who built the pyramids are great people .
Hani	ʔulli , inta ṛuɦt maṣr lwaɦdak walla maʕa lʕeela lmaṛṛa di ?	Did you go to Egypt alone or with the family this time?
William	ṛuɦt ana wilmadaam wibinti wʔibni .	I went with my wife, my daughter and my son.
Hani	wissitt btaʕtak ɦabbit maṣr ?	Did your wife like Egypt?
William	ʔawi , ʔawi . hiyya dayman tiʔuul inn maṣr di ɦitta min ilganna ,wibinti ʕagibha lmasal illi biyʔuul maṣr umm iddunya .	Very, very much. My wife always says Egypt is a piece of paradise and my daughter likes the proverb that says, "Egypt is the mother of the world".
Hani	ʔulli ya wilyam , eeh ilʔakl ilmaṣri lli ʕagabkum ?	Tell me, William, what Egyptian food did you like?
William	ʕagabitna ɦagaat kitiira . ana, masalan , ʕagabni lfuul ilmidammis wiṭṭaʕmiyya . wilmadaam ʕagabitha lfakha wilxuḍaaṛ ʔawi . ʕala lʕumuum - ilʔakl ilmaṣri mumtaaz .	We liked a lot of things. For example, I liked the fava beans and the fried ground bean patties. And my wife liked the fruits and the vegetables very much. In general, Egyptian food is excellent.
Hani	wiʔawlaadak ʕagabhum ilʔakl ilmaṣri ?	And your children, did they like Egyptian food?
William	aywa , widayman yiɦku lʔaṣɦabhum ʕannu . wiʔabl ma ansa , aɦibb aʔullak , inn gaww maṣr ʕagabna ʔawi . gaww gamiil wimuʕtadil . loon issama dayman azraʔ wigamiil.	Yes, and they always talk to their friends about it. And before I forget, I would like to tell you that we liked the weather very much. It's beautiful, moderate weather. The color of the sky is always blue and pretty.

Hani	
simiʕt min walditak innak maʔaʕttiš fi lqaahiṛa ṭuuḷ ilwaʔt .	I heard from your mother that you did not stay in Cairo all the time.
William	
aywa , ṛuɦna skindriyya šahṛeen , yulyu wʔaɣuṣṭus .	Yes, we went to Alexandria for two months; July and August.
Hani	
ɦamdillah ʕala salamtak wisalamt ilmadaam wilʔawlaad .	Thank God for your safe return and that of your wife and kids.
ismaɦli, dilwaʔti laazim amši .	Excuse me, now I have to go.
mumkin ašuufak hina filmaṭʕam ssaʕa waɦda ?	Could I see you here in the restaurant at 1:00?
William	
ṭabʕan . ahlan wasahlan .	Sure, I'll look forward to it.
Hani	
maʕa ssalaama .	Good-bye.
William	
aḷḷaah yisallimak .	Good-bye.

ʔaal (u) (l-) (Q)	to say (tell)
ɦaaga - aat	thing
ɦabb (i)	to like; to love
ʕagab (i)	to please
maṛṛa - aat	one time; once
maṛṛaat	sometimes
kitiir	many
ʔidir (a) (Q)	to be able to (maʔdaṛš 'neg. structure = I can't')
ʕadd (i)	to count
laakin	but
masalan	for example
haṛam - ahṛamaat	pyramid
ʕaẓiim , a-ʕuẓama	magnificent
haayil , a - iin	excellent, superb
dall (u) ʕala	indicate, show
ʕaẓama	greatness
ɦaḍaaṛa - aat	civilization
bana (i)	to build
ʕan	about, concerning
ʕannu	about it (ms)

waɦd ~ liwaɦd + Pron. Suffix	alone
waɦdak ~ liwaɦdak	(all) by yourself
ʕeela - ʕaʔilaat	family
ilmadaam	my wife, Mrs.
issitt btaʕti	my wife
dayman	always
ɦitta - ɦitat	piece, part, section
ilganna	Paradise
umm	mother
iddunya	the world
akl	food
fuul midammis	fava beans
ṭaʕmiyya~ falaafil	fried ground bean patties
fakha	fruits
xuḍaaṛ	vegetables
ʕala lʕumuum	in general
mumtaaz, a -iin	excellent
ɦaka (i)	to tell a story
ʔabl ma (Q)	before (conj.)
nisi (a)	to forget
inn	that (nominalizer)
gaww	weather
muʕtadil , a - iin	moderate
loon - alwaan	color
azraʔ , zarʔa - zurʔ	blue
sama	sky
ʔaʕad	to sit down; stay (maʔaʕattiš 'neg. structure = you did not stay')
ṭuuḷ	length
waʔt - awʔaat	time (e.g. all the time)
iskindiriyya	Alexandria
yulyu	July
aɣuṣṭus	August
ɦamdilla ʕala salamtak	Thank God for your safe return (to ms)
laazim	it's necessary
miši	to walk; go away
mumkin	it's possible
ṭabʕan	of course, sure

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X.2 Grammatical Notes

1. Verbs like /ɦabb/ (i) 'to like; love' and /dall/ (u) 'to indicate' are termed Form I Doubled because the last two radicals are identical. The vowel in parentheses is that of the imperfect (as well as the imperative). A look at the following paradigms shows that all Form I Doubled Verbs have the following three forms: /CaCC-/ for third person perfect, /ɦabb-/ /ʕadd-/; and /CaCCee-/ for first and second persons in the perfect, /ɦabbeet/ /ʕaddeet/; and, finally, /-CiCC-/ or /-CuCC-/ in all imperfect forms, /yiɦibb/ /yidull/ .

Conjugation of /ɦabb/ (i) 'to like; love'

	Perfect	Imperfect	Imperative
huwwa	ɦabb	biyɦibb	
hiyya	ɦabbit	bitɦibb	
humma	ɦabbu	biyɦibbu	
inta	ɦabbeet	bitɦibb	ɦibb
inti	ɦabbeeti	bitɦibbi	ɦibbi
intu	ɦabbeetu	bitɦibbu	ɦibbu
ana	ɦabbeet	baɦibb	
iɦna	ɦabbeena	binɦibb	

Participles:

Active: ɦaabib , ɦabba - ɦabbiin

Passive: maɦbuub , maɦbuuba - maɦbubiin

Conjugation of /dall/ (u) 'to indicate; prove'

	Perfect	Imperfect	Imperative (not in use for this particular verb)
huwwa	dall	biydull	
hiyya	dallit	biddull*	
humma	dallu	biydullu	
inta	dalleet	biddull*	
inti	dalleeti	biddulli*	
intu	dalleetu	biddullu*	
ana	dalleet	badull	
iɦna	dalleena	bindull	

*/-t + d-/ --> /dd/ bitdull --> biddull

For imperatives and participles we will use the verb /kabb/ (u) 'to pour, spill'

Imperatives: kubb , kubbi - kubbu

Participles:

Active: kaabib , kabba - kabbiin

Passive: makbuub , makbuuba - makbubiin

2. Verbs like /bana/ (i) 'to build' and /nisi/ (a) 'to forget' are referred to as Final Weak Form I verbs. The vowel in parentheses is that of the imperfect (as well as the imperative).

A look at the following paradigms shows that /bana/ (i) and /nisi/ (a), like the doubled verbs, have three forms: /CVCV-/ for third person perfect /bana/ and /nisi/; and /CVCVV-/ for first and second persons, /baneet/ /nisiit/; and finally /-CCV/ for all persons in the imperfect, /yibni/ and /yinsa/.

Conjugation of /bana/ (i) 'to build'

	Perfect	Imperfect	Imperative
huwwa	bana	biyibni	
hiyya	banit	bitibni	
humma	banu	biyibnu	
inta	baneet	bitibni	ibni
inti	baneeti	bitibni	ibni
intu	baneetu	bitibnu	ibnu
ana	baneet	babni	
iɦna	baneena	binibni	

Participles:

Active: baani , banya - banyiin

Passive: mabni , mabniyya - mabniyyiin

Notice that second person ms and fs are identical in the imperfect and imperative.

Conjugation of /nisi/ (a) 'to forget'

	Perfect	Imperfect	Imperative
huwwa	nisi	biyinsa	
hiyya	nisyit	bitinsa	
humma	nisyu	biyinsu	
inta	nisiit	bitinsa	insa
inti	nisiiti	bitinsi	insi
intu	nisiitu	bitinsu	insu
ana	nisiit	bansa	
iħna	nisiina	bininsa	

Participles:

Active: naasi , nasya - nasyiin
Passive: mansi , mansiyya - mansiyyiin

Notice: /i/ --> /y/ before a vocalic suffix, i.e. in the third person fs and p in the Perfect of verbs of the /CiCi/ form. Other verbs of this type are /giri/ (i) 'to run' and /miši/ (i) 'to go; walk.'

Also notice: These verbs have either /CiCii-/ or /CiCee-/ forms in 1st and 2nd person forms in the perfect (/CiCii-/ is more common), e.g.:

nisiit ~ niseet	I forgot
nisiiti ~ niseeti	you (fs) forgot
giriina ~ gireena	we ran

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X.3 Practice and Drills

X.3.1 Form I Doubled Verbs - Study List

Study the following verbs:

ħabb (i)	to like; to love
ʕadd (i)	to count
dall (u) ʕala	to indicate, show
ħall (i)	to solve
ʔall (i) (Q)	to decrease

X.3.2 Drill 1

For each sentence, form two similar sentences, using the subjects listed.

1. wilyam ɦabb maṣr ʔawi . issitt btaʕtu , inta
2. ilbint iṣṣuɣayyaṛa ʕaddit min waaɦid liʕašṛa . inti , ana
3. iɦna ɦalleena lmasʔala . humma , intu

X.3.3 Drill 2

Substitute:

ana	baɦibb	ilfakha	ʔawi .	I like fruits a lot.
they		vegetables		
she		Egypt		
you (fs)		fava beans		
he		Egypt's weather		
you (ms)		Alexandria		
they		coffee		
you (p)		milk		

X.3.4 Drill 3

Substitute:

inti	ɦatʕiddi	fasatiinik .	You'll count your dresses.
I		my suits	
you (p)		your books	
they		their pens	
she		her blouses	
you (fs)		your pictures	
he		his shirts	

X.3.5 Final Weak Verbs Form I - Study List

Study the following verbs:

liʔi (a)	to find
ʔaṛa (a) (Q)	to read
ṣiɦi (a)	to wake up
kawa (i)	to iron

miši (i)	to walk; go away
rama (i)	to throw (also mail a letter)
ṭafa (i)	to put out, extinguish
ɦaka (i)	to tell a story

X.3.6 Drill 4

1. Read ! Said to ms.
2. Iron ! Said to fs.
3. Read ! Said to p.
4. They ironed.
5. He read ,
6. Iron! Said to ms.
7. Narrate!
8. Throw!
9. We threw the books.
10. They read the letter.

X.3.7 Drill 5

Translate

1. biyiʔr̥a far̥ansaawi kwayyis ʔawi .
2. biyiṣɦa ssaaʕa xamsa wnuṣṣ iṣṣubɦ kull yoom .
3. ɦakwi lʔamiiṣ waxr̥ug ·
4. mišiit saaʕa wṛubʕ imbaariɦ .
5. rameeti lgawaab walla laʔ ?
6. iṭfi ssigaara di min faḍlak !
7. iɦkiili wʔuliili eeh ilmasʔala !

X.3.8 Drill 6

Translate sentences 1-5. Form similar sentences (6-10).

1. kawitlu ʔamiiṣu .
2. ʔaṛalha lɦikaaya .
3. ramaali lgawaab .
4. ʔaritlaha lgawaab .
5. liʔitluhum issaaʕa .
6. he, ironed, for her, her blouse
7. I, read, to them, the letter
8. she, mailed, to him, the book
9. she, narrated, to me, the story
10. he, found , for me, the pen

X.3.9 Drill 7

S#1:	ʕidd ilkutub dool ya saami .	Sami, count these books!
S#2:	ʕaddethum .	I counted them.
S#1:	liʔithum ʔadd eeh ?	How many are there?
S#2:	xamasṭaašaṛ .	Fifteen.

Form similar sentences, using the following:

1. pencils , Hala , 13
2. shirts , Kamal , 19
3. cups , Hani and Samya , 17
4. shoes , Mary , 12
5. trousers , Aly , 14
6. suits , Samir , 16
7. blouses , Nagwa , 11

X.3.10 Comprehension Questions Based on Unit Ten

1. miin huwwa wilyam ?
2. min kaam sana wilyam wihaani biyiʕṛafu baʕḍ ?
3. biyiʕmil eeh wilyam ?
4. wihaani biyiʕmil eeh ?
5. imta rigiʕ wilyam min maṣr ? (imta 'when?')
6. haani šaaf wilyam feen ?
7. r̥aaɦu feen baʕd ma xaṛagu min maɦall ilbiʔaala ?
8. eeh ilɦaaga illi ɦabbaha wilyam wiʕagabitu ʔawi fmaṣr ?
9. eeh r̥aʔy wilyam filʔahṛamaat ? (ṛaʔy - aṛaaʔ 'opinion')
10. wiʔeeh r̥aʔyu filfaṛaʕna ? (faṛʕoon ~ faṛaʕoon - faṛaʕna 'Pharaoh')
11. huwwa wilyam ṛaaɦ maṣr lIwaɦdu ? miin ṛaaɦ maʕaah ?
12. bitʔuul eeh issitt bitaʕtu ʕala maṣr ?
13. wibintu eeh r̥aʔyaha fmaṣr ?
14. eeh ilʔakl illi ʕagabhum fimaṣr ?
15. ʔaʕad ʔadd eeh wilyam fiskindiriyya ? (ʔadd eeh 'how long')

X.3.11 Drill 8

Elision of unstressed vowel in fast speech (see also I.2.7)

laʔa kɨtaab --→ laʔa ktaab 'he found a book' elision of /i/

rama xuḍaaṛ --→ rama xḍaaṛ 'he threw vegetables' elision of /u/

ṛaaɦu maʕaah -→ ṛaaɦu mʕaah 'they went with him' elision of /a/

Translate.

1. He ironed a blouse.
2. They went (walked) with him.
3. He read a story.
4. He walked with me.
5. They walked with them.

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X.4 Listening Comprehension on tape in the language laboratory.

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UNIT ELEVEN

iddars ilɦiḍaašaṛ

ɦikaayit wilyam wihaani

The Story of William and Hani

XI.1 Text

ʕirifna lmaṛṛa lli faatit , yaʕni fiddars ilʕaašir , inn haani šaaf wilyam baʕd ma rigiʕ min maṣr huwwa wʕeltu . wilyam biyɦibb maṣr ʔawi . wissitt btaʕtu bitʔuul inn maṣr ɦitta milganna . wibintu ʕagibha lmasal lli biyʔuul maṣr umm iddunya . wilyam wiʕeltu ʕagabhum ilʔakl ilmaṣri ʔawi . wiʕagabhum ilxuḍaaṛ iṭṭaaẓa . wiʕagabithum ilfakha ṭṭaaẓa . ʕumṛuhum makaluuš fakha wala xḍaaṛ ṭaaẓa zayy kida . wilyam biyɦibb tariix maṣr ilʔadiim , wiʕašan kida ṛaaɦ šaaf ilʔahṛamaat xamas maṛṛaat . wilyam ṛaaɦ iskindiriyya wʔaʕad fiiha šahṛeen , wʔaɣuṣṭis . wilyam gaayiz yirgaʕ maṣr taani baʕd sanateen , ʕašaan huwwa laazim yiʕmil baɦs ʕan tariix maṣr ilɦadiis .

yaʕni	that is ; meaning ..., i.e.
ʕumṛu	he never (= ʕumṛ + pronominal suffix)
kal (u)	to eat
ṭaaẓa	fresh
zayy kida	like this
ʕašaan ~ ʕalašaan	because
ʕašan kida	this is why
gaayiz	maybe
taani	again; more
baɦs - abɦaas	research
ɦadiis ,a	modern

XI.2 Grammatical Notes

1. Pronominal Suffixes

/ʔulli/ 'tell me' is the verb /ʔaal/ (Q) 'to say' in the imperative /ʔuul/ plus the preposition /l-/ 'to' plus the pronominal suffix /-i/ 'me.' The pronominal suffixes associated with particles and nouns were discussed in III.2.4, III 2.5 and III 2.8.

This section lists the pronominal suffixes added as objects of verbs.

object pronoun	+ /ḍaṛab/ 'to hit'		/ɦabb/ 'to like, love'		
1st person s	ḍaṛab	ni	ɦabb	i	ni
2nd person ms		ak			ak
2nd person fs		ik			ik
3rd person ms		u			u
3rd person fs		ha		a	ha
1st person p		na		i	na
2nd person p		kum		u	kum
3rd person p		hum		u	hum

Notice:

(a) The forms are all the same, irrespective of whether they are added to verbs, particles, prepositions or nouns, except for first person singular which is always /-ni/ after verbs.

(b) Of more importance, please see that in /ɦabb/ above, the helping vowel which is almost always /i/ changes to /-a-/ before /-ha/ and to /-u-/ before /-hum/ and /-kum/ . It may help you to remember this if you note that the helping vowel in these instances is the same as the vowel of the suffixes in /aha/ , /ukum/ , /uhum/ .

(c) Another thing worth mentioning here is that the singular forms of the pronominal suffixes will show certain differences in form according to whether the verb; particle or noun to which they are added ends in a consonant or vowel.

Study the following paradigms.

	After -C	After -V
1st person s	-i (-ni after verbs)	-ya
2nd person ms	-ak	-k
2nd person fs	-ik	-ki
3rd person ms	-u (~ hu)	-h (~ hu)
3rd person fs	-ha	-ha
1st person p	-na	-na
2nd person p	-kum	-kum
3rd person p	-hum	-hum

Examples:

kitaab	book	kitaabi	my book
wara?a	a piece of paper	wara?ti	my paper (CS of f used)
ḍaṛab	he hit	ḍaṛabni	he hit me
ɦabb	he liked	ɦabbini	he liked me
axu	brother	axuuya	my brother
waṛa	behind	waṛaaya	behind me

Examples of the occurrence of the variant form (~ hu) in the third person ms:

katabu	he wrote it (m)
katabulha	he wrote it (m) to her
~ katabhulha	he wrote it (m) to her
makatabulhaaš ~ makatabhulhaaš	he did not write it (m) to her
ramaah	he threw it (m)
ramahulha	he threw it (m) to her
~ maramahulhaaš	he did not throw it (m) to her

Note: When a sentence consists of a verb, a direct object pronoun, and an indirect object pronoun (that is, object of the preposition /-l-/), the order must be:

VERB + DIRECT OBJECT PRONOUN + /-l-/ + INDIRECT OBJECT PRONOUN (all pronounced as one word).

EXAMPLES: ana gibt --> ana gibtaha --> ana gibtahaalak 'I brought it (f) for you (ms)'

ana makatabtiš --> ana makatabtihumš --> ana makatabtihumlukumš "I didn't write them for you (p).'

2. Lengthening of Final Vowels

Note: /waṛa + ya/ --> /waṛaaya/ 'behind me' and /axu + ya/--> /axuuya/ 'my brother,' show an important rule in Egyptian Arabic. Any final vowel is lengthened before a suffix, e.g. /nisi/ 'he forgot' + /-ha/ 'it (f)' --> /nisiiha/ 'he forgot it (f).'

3. Negative Structures

In I.2.8, the negative particle /miš/ was introduced together with its variant /muš/. In Unit Ten, a discontinuous particle of negation /ma... š/ occurred in such words as /maʔdaṛš/ 'I am not able' from /ma... š/ and /aʔdaṛ/. Here are some more examples with /ma... š/:

maktibš (ma + aktib + š) 'I do not write'

maɦibbiš (ma + aɦibb + → helping vowel /i/ + š) 'I do not like'

mansaaš (ma + ansa + lengthening of stem final vowel referred to in 2 above + š) 'I do not forget'

makatabš (ma + katab + š) 'He did not write'

mansiiš (ma + nisi + lengthening of stem final vowel + elision of unstressed i + š) 'He did not forget'

matiktibš 'Don't write!' (said to ms)

The last example above, /matiktibš/, is a Negative Imperative Structure. The negative imperative in EA is formed from the 2nd person imperfect in association with /ma... š/; e.g.:

tiktib	you (ms) write	matiktibiiš	don't write! (to fs)
matiktibš	don't write! (to ms)	matiktibuuš	don't write! (to p)

A look at the following explains the distribution of /miš ~ muš/ and /ma ... š/.

(a) obligatory: the use of /miš ~ muš/ with the following structures:

miš	ilbint	N.	
	kibiir	Adj.	
	hinaak	Adv.	
	ana	Pron.*	*In certain structures /maniiš/ 'I ain't,' /maɦnaaš/ 'we ain't'.
	talaata	Num.	
	naayim	AP	
	maktuub	PP	
	liih	Prep	(See example #1 below)
	maʕa	Part	(" " #2 ")
	laazim	Auxiliary 'to be necessary'	
	ʕaawiz	Auxiliary 'would like'	
	naawi	Auxiliary 'intend to'	
	mumkin	Auxiliary 'possible'	
	zayy kida	Prep. Phrase 'like this'	

(b) obligatory: the use of /ma... š/ with the following structures:

ma... š	katab	Perf.
	liih	Prep (See example #3 below)
	maʕa	Part (" " #4 ")
	tiktib	Neg. Imperative
	aktib	Imperfect without /b-/ or /ɦa-/

(c) optional: the use of either /miš/ or /ma... š/ with the following structures:

miš or ma... š	miš baktib ~ mabaktibš	Imperfect with /b-/.
	miš ɦaktib ~ maɦaktibš	Imperfect with /ɦa/.

Examples:

1. ilkitaab da miš liik 'This book is not for you'
   /li/ 'of, belonging to' (Cf. #3)
2. kitaabak miš maʕaaya 'Your book is not with me'
   Let us call this /maʕa/ the particle of "accompaniment." (Cf. #4)
3. miši min hina maluuš nuṣṣ saaʕa 'He left here half an hour ago.' (Lit.: 'It has not been half an hour.') (Cf. #1)
4. mamʕakš ɦaaga 'You don't have a thing'
   /maʕa/ 'with; to have' (Cf. #2)

4. The nominal particle /inn/ 'that' usually occurs after one of the following verbs or their derivatives, and is followed by a noun, pronoun, suffix or adverb (i.e. not followed directly by a verb).

ʔaal (u)	to say
simiʕ (a)	to hear
ʕirif (a)	to know
xaaf (a)	to fear

simiʕt inn haani hina . I heard that Hani is here.
simiʕt innu hina . I heard that he is here.

/inn/ also occurs after participles and certain expressions, e.g. /min il?aħsan/ 'it is better'

ana ʕaarif innak hina . I know you are here.

maʕruuf inn gaww maṣr gamiil . It is known that the weather in Egypt is beautiful.

min il?aħsan innak tinaam dilwa?t . It is better that you go to sleep now.

5. Nouns of Occupation

The word /ba??aal -iin/ 'grocer' shows a nominal pattern of a class of nouns referred to here as Nouns of Occupation. Other examples are: /naggaaṛ -iin/ 'carpenter,' /gazzaaṛ -iin/ 'butcher,' /šayyaal -iin/ 'porter' and /na??aaš -iin/ 'painter.'

6. Adverbs of Manner

Notice how adverbs of manner are formed in EA (bi + N)

suṛʕa	swiftness	bisuṛʕa	quickly
		bišweeš	slowly, softly
suhuula	ease	bishuula	easily
ṣuʕuuba	difficulty	biṣʕuuba	with difficulty

7. /bi/ ~ /b/

(/b/ after a vowel; /bi/ elsewhere) Examples:

biyiktib bisuṛʕa	he writes quickly
biyiktibha bsuṛʕa	he writes it quickly

The above rule is true of /li/ 'to' ~ /l-/. Examples:

katab liwlaadu	he wrote to his children
katabha liwlaadu	he wrote it (f) to his children

8. Auxiliaries

An auxiliary is a word that preceeds a verbal form, as in the sentence

laazim amši . I must go.

Auxiliaries /laazim/ and /labudd/ 'it's necessary', /yimkin/ and /gaayiz/ 'it's possible' may be followed by perfect or imperfect. /mumkin/ 'it's possible' is followed by imperfect. They are all invariable. See examples on p. 148.

Examples of Auxiliaries /laazim/, /labudd/, /yimkin/, /gaayiz/, and /mumkin/:

laazim aktib gawaab	I must write a letter.
yimkin asaafir maṣr	I might travel to Egypt.
labudd nimši	We must leave.
laazim katabu	He must have written it.
gaayiz katabu	It is possible that he wrote it.
yimkin katabu	It is possible that he wrote it.
gaayiz yiktib darsu	He might write his lesson.
gaayiz biyiktib darsu	He might be writing his lesson.

Pronominal suffixes may be added to /laazim/ and /yimkin + l-/:

lazmu yidris	He needs to study.
lazmak ɦaaga ?	Do you need something?
lazmak tidris	You have to study.
da miš lazimni	I don't need this.
yimkinlak tiṛuuɦ dilwaʔti	You may go now.

Notice:

(a) The difference in meaning with the negative:

miš laazim aktib gawaab	I need not write a letter.
laazim maktibš gawaab	I must not write a letter. (i.e. It's necessary that I do not write a letter.)
yimkin maktibš gawaab	Maybe I won't write a letter.
mayimkinš aktib gawaab	I can't write a letter.

(b) The use of /mumkin/, /laazim/ and /labudd/ in interrogative sentences: (note the variant /yilzam/)

mumkin tiktibli ismi bilʕaṛabi ?

Can you write my name in Arabic for me?

laazim aktibu bilʕaṛabi , mumkin aktibuulak bilfaṛansaawi ?

Is it necessary that I write it in Arabic? Could I write it in French for you?

mumkin tiʔulli issaaʕa kaam min faḍlak ?	Can you tell me what time it is, please?
yilzam ayy xidma ?	Is there anything I can do? (=any service needed?)
mumkin amši dilwaʔt ?	Can I go now?
labudd nṛuuɦ ?	Do we have to go?

(c) /gaayiz/ has a variant /yiguuz/; /laazim/ ~ /yilzam/

gaayiz azuuṛak	It is possible that I'll visit you.
gaayiz miši	It is possible that he left.
yiguuz miši	It is possible he left.

Pronominal suffixes may be added to /yiguuz + l-/ or /yilzam/ ~ /yilzam + l-/:

yiguzlu	He qualifies. (Lit: It is possible for him)
mayguzlakš tsaafir taani	You don't have the right to travel again.
yilzamna talaata kiilu sukkaṛ	We need three kilos of sugar.

9. Irregular Form I Verbs

(a) Conjugation of verb /kal/ 'to eat'

	Perfect	Imperfect	Imperative
huwwa	kal	biyaakul	
hiyya	kalit	bitaakul	
humma	kalu	biyaklu	
inta	kalt	bitaakul	kul
inti	kalti	bitakli	kuli
intu	kaltu	bitaklu	kulu
ana	kalt	baakul	
iɦna	kalna	binaakul	

Participle:
Active: waakil , wakla - wakliin

(b) Conjugation of verb /xad/ 'to take'

	Perfect	Imperfect	Imperative
huwwa	xad	biyaaxud	
hiyya	xadit	bitaaxud	
humma	xadu	biyaxdu	
inta	xatt (xadt)	bitaaxud	xud
inti	xatti (xadti)	bitaxdi	xudi
intu	xattu (xadtu)	bitaxdu	xudu
ana	xatt (xadt)	baaxud	
iɦna	xadna	binaaxud	

Participle:
Active: waaxid , waxda - waxdiin

10. /ʕumṛ/ + ma 'never, never in one's life'

ʕumṛak kalt ilbaʔlaawa ?	Have you ever eaten baklava?
laʔ,maʕumriiš kalt ilbaʔlaawa. laʔ,ʕumṛi makalt ilbaʔlaawa . laʔ,ʕumṛi makaltiš ilbaʔlaawa .	No, I've never eaten baklava.
laʔ,ʕumṛi makaltaha . laʔ,ʕumṛi makaltahaaš .	No, I never ate it.
ʕumṛak simiʕt umm kalsuum ?	Have you ever heard Um Kalsum?
ʕumṛi maɦaakul iṛṛuzz	I'll never eat rice.
ʕumṛaha mataakul iṛṛuzz ʕumṛaha mabtaakul iṛṛuzz .	She never eats rice.
ʕumṛukum ṛuɦtu maṣr ?	Have you (p) ever been to Egypt?

Notice that the two structures /ʕumṛ/ + pronominal suffix + ma + Verb and /maʕumṛ-/ + pronominal suffix + š + verb have the same meaning. The verb can be perfect, or imperfect with or without /bi-/, or /ɦa-/.

11. Collective Nouns

A look at /tuffaaɦ/ 'apples,' /tuffaaɦa/ 'an apple' and /tuffaɦaat/, shows that /tuffaaɦa/ 'an apple' (here termed Unit Noun) is derived from /tuffaaɦ/ 'apples' (here termed Collective Noun) by the suffixation of the feminine suffix /-a/, and that /tuffaɦaat/ 'apples' (here termed Count Plural, i.e. the plural used after numerals 3 - 10) is derived from the unit noun by suffixation of /-aat/, like any other feminine plural. The dual form is /tuffaɦteen/, derived thus:

tuffaaɦa --> tuffaaɦit (construct form) --> tuffaaɦiteen (dual suffix /-een/) --> tuffaɦiteen (shortening of first of two long vowels) --> tuffaɦteen (elision of /i/ of /-iC/ + suffix)

This class of Collective Nouns is important in connection with fruits and vegetables.

- - - - Please Note: Lists of the most common fruits, vegetables, and groceries are to be found in PART FIVE - WORD LISTS (LISTS 1 - 3). These and other lists in Part Five will be of great use for the purposes of everyday speech. Students should not attempt to memorize a complete list at one time, but should rather attempt to master as much as possible at intervals.

Students are advised to review LISTS 1-3 carefully before attempting Drills 2, 4 and 6 of this Unit.

XI.3 Practice and Drills

XI.3.1 Drill 1

S#1:	katabtilha lgawaab	I wrote her the letter.
S#2:	makatabtilhaaš ilgawaab	I didn't write her the letter.

Form similar sentences, using the following in the past:

1. we , narrated , to her , the story
2. you (f) , counted , for him , the pictures
3. I , ironed , for her , the blouse
4. he , did , for him , the homework
5. they , sold , to you (ms) , the car
6. he , solved , for me , the problem

XI.3.2 Drill 2

ana baɦibb ittufaaɦ ?awi .	I like apples a lot.
imbaariɦ kalt talat tuffaɦaat .	Yesterday I ate three apples.

Substitute, making all necessary changes:

1. she , oranges , five
2. they , bananas , eleven
3. he , apricots , nine
4. we , figs , seventeen
5. you (fs) , peaches , four
6. you (p) , dates , nineteen
7. you (ms) , mangos , five
8. I , pears , four

XI.3.3 Drill 3

Shortening of first of two long vowels

As mentioned in Phonology 7.2 and 7.5, Egyptian Arabic does not allow two long vowels in the same word. When this occurs as a result of suffixation, the first long vowel is shortened and stress is shifted to the second long vowel, e.g.:

?áalu 'they said' + /-uh/ 'it (m)' ⟶ ?áaluuh ⟶ ?alúuh 'they said it'

Study the following:

?aal (u) (Q)	to say
ɣaaẓ (i)	to vex, tease
gaab (i)	to bring
?aas (i) (Q)	to measure, try on, fit
šaal (i)	to carry
saab (i)	to leave behind
baaʕ (i)	to sell

Translate:

1. To p : Measure it (m)!
Bring it (m)!
Say it (m)!
Carry him!
Tease him!
Sell it (m)!
Leave him!

2. You (p) said it (m).
3. You (p) measured it (m).
4. You (p) teased him.
5. You (p) left him.

Study the following structures: (Affirmative - Negative)

1.		ɦa?ra	a	ha	l	hum		I will read it (f) to them
2.	ma	ɦa?ra		ha	l	hum	š	Negative
3.		rama		hu	l	na		He threw it (m) for us
4.	ma	rama		hu	l	na	aš	Negative

Note: rama ⟶ ramaah ⟶ ramahulna ⟶ maramahulnaaš

XI.3.4 Drill 4

ana baɦibb ilkoosa , whiyya mabitɦibbiš ilfaṣulya .	I like squash, and she doesn't like green beans.

Substitute:

1. he , spinach , she , green peas
2. you (ms) , carrots , I , onions
3. they , radishes , you (fs) , parsley
4. we , lettuce , they , tomatoes
5. I , cabbage , he , garlic

XI.3.5 Drill 5

S#1:	ɦaʔṛalha lɦikaaya .	I'll read (for) her the story.
S#2:	ɦaʔṛahalha .	I'll read it for her.
S#3:	maɦaʔṛahalhaaš .	I will not read it for her.

Form similar sentences, using the following in the future:

1. you (m) , count , for him , the pictures
2. I , iron , for her , the dress
3. they , sell , to you (p) , the cars
4. he , solve , for me , the problem
5. we , write , to them , the letters

XI.3.6 Drill 6

ʕumṛi ma ɦaakul iṛṛuzz .	I'll never eat rice.

Substitute:

cookies , pickles , lentils , bread , cheese , cake , eggs , fish , lamb

XI.3.7 Drill 7

S#1: ṛaaɦ maṣr .
S#2: ʕumṛak ṛuɦt maṣr ?
S#3: laʔ , maʕumṛiiš ṛuɦt maṣr .

Form similar sentences:

1. katab gawaab bilfaṛansaawi . (to fs)
2. šaaf film yunaani . (to p)
3. kal ilbamya . (to ms)
4. naam fiššaariʕ . (to ms)
5. nisi ismu . (to fs)

XI.3.8 Drill 8

maʕumṛiiš kalt ilmanga . I've never eaten mangos.

Substitute:

apples , apricots , spinach , lentils , black pepper , fish , cookies , cabbage , figs , plums , cheese , garlic , parsley , okra , onions

XI.3.9 Drill 9

Substitute

šuft talat banaat filmaktaba

5	boys	school
11	men	movies
19	students (m)	university
6	ladies	street
13	students (f)	school
4	teachers (m)	coffee shop
17	boys	movies
6	men	room

XI.3.10 Final Weak Verbs - Study List

ʔaṛa (a) (Q)	to read
ṣiɦi (a)	to wake up
kawa (i)	to iron
miši (i)	to walk, go away
rama (i)	to throw (also mail a letter)
ṭafa (i)	to put out, extinguish
ɦaka (i)	to tell a story

XI.3.11 Drill 10

Translate:

1. To ms Read it (m)!
2. To fs Iron it (m)!
3. To p Read it (m)!
4. They ironed it (m).
5. He read it (m).
6. Extinguish it (f)! Said to ms.
7. Narrate it (f) ! Said to p.
8. Throw it (m)! Said to fs.

XI.3.12 Drill 11

Translate:

1. biyi?ṛa faṛansaawi kwayyis ?awi .
2. biyiṣɦa ssaaʕa xamsa wnuṣṣ iṣṣubɦ kull yoom .
3. ɦakwi l?amiiṣ waxṛug .
4. mišiit saaʕa wṛubʕ imbaariɦ .
5. rameeti lgawaab walla la? ?
6. iṭfi ssigaaṛa di min faḍlak !
7. iɦkiili w?uliili eeh ilmas?ala !

XI.3.13 Drill 12

Substitute:

ʕandak kaam sana ?	How old are you?
ʕumri aṛbaʕtaašaṛ sana .	I am 14 years old.

11 , 19 ,18 , 16 , 4 , 19 , 13 , 17, 6 , 8 , 3 , 5 , 7

XI.3.14 Drill 13

Translate:

1. Drink your coffee! (to fs)
2. Look at this picture! (See this picture!) (to ms)
3. Go study! (to p)
4. Sleep now! (to fs)
5. Enter! (to ms; fs; p) (Come in!)

XI.3.15 Drill 14

Substitute:

T:	mumkin ti?ulli ssaaʕa kam min faḍlak ?	Would you please tell me what time it is?
S:	issaaʕ waɦda wṛubʕ .	It is 1:15.

2:05, 4:20, 8:25, 3:30, 9:15, 12:35, 11:45, 10:50 6:00 exactly, 12:40, 10:55, 5:25

2:05, 4:20, 6:10, 8:25, 3:30, 9:15, 12:35, 11:45, 10:50, 6:00 exactly, 12:40, 10:55, 5:25

XI.3.16 Drill 15

Answer the following questions:

1. tiɦibb tišṛab eeh ?
2. bitidrisi eeh filgamʕa ?
3. miin illi daxal ilfilm da ?
4. šuftu lfilm da ?
5. ʕaddeetu kutubkum ?
6. bitʔuuli eeh ?
7. tiʔdaṛ tiʕidd dool ?
8. mumkin tiktibli ismi bilʕaṛabi ?
9. laazim aktibu bilʕaṛabi ?

XI.3.17 Drill 16

1. laazim aṛuuɦ maṣr .	I must go to Cairo.
2. gaayiz yiṛuuɦ maṣr .	He might go to Cairo.
3. yimkin ṛaaɦ maṣr .	He might have gone to Cairo.

Form similar sentences, using the following:

1. drink coffee
2. see his son
3. mailed the letter

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XI.4 Listening Comprehension on tape in the language laboratory.

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UNIT TWELVE

iddars illiṭnaašaṛ

XII.1 Text

riħlit wilyam limaṣr
William's Trip to Egypt

Hani	kallimna kamaan šiwayya ʕan riħlitak ilʔaxiira lmaṣr ya wilyam . iħkilna lħikaaya milʔawwil .	Talk to us (to me) more about your last trip to Egypt, William. Tell us the story from the beginning.
William	ya siidi , di ṛaabiʕ maṛṛa azuuṛ fiiha maṣr . wizayy ma nta ʕaarif , awwil maṛṛa kaanit min ʕašaṛ siniin .	Well, (Sir) this is the fourth time I have visited Egypt and, as you know, the first time was 10 years ago.
Hani	safirt izzaay ?	How did you travel?
William	ilmaṛṛa lʔaxiira di safirt maʕa riħla naẓẓamha nnaadi ilʕaṛabi fditroyt .	This last time I travelled with a trip organized by the Arab Club in Detroit.
Hani	kunt btiʕmil eeh filqaahiṛa aaxir maṛṛa ?	What were you doing in Cairo this last time?
William	kunt badarris filgamʕa lʔamrikiyya .	I was teaching at the American University.
Hani	bitdarris eeh ?	What were you teaching?
William	tariix iššaṛq ilʔawṣaṭ . wifnafs ilwaʔt kunt baħaawil azaakir ʕaṛabi .	History of the Middle East and at the same time I was trying to study Arabic.
Hani	inta btiʕṛaf ʕaṛabi kwayyis ʔawi .	You know Arabic very well.
William	miš ʔawi . laazim azaakir aktaṛ . naawi adris iṣṣeef da kull yoom saʕteen wiʕaawiz atʕallim ilʕaṛabi kwayyis ʔawi .	Not very well. I must study more. I intend to study this summer for two hours every day. I want to learn Arabic very well.

Hani	
mumkin tisaafir maṣr titfassaɦ witit̄ʕallim ʕaṛabi fnafs ilwaʔt .	It is possible to go to Egypt and vacation and learn Arabic at the same time.
William	
ʕandi waaɦid ṣaɦbi, ustaaz filgamʕa fiskindiriyya, akṛamni ʔawi ilmaṛṛa lli faatit di . ɦaʕzimu huwwa wʕeeltu fšahṛ yulyu lli gayy wnitkallim ʕaṛabi maʕa baʕḍ ṭuul ilwaʔt, winitnaaʔiš filmawḍuʕaat ilʕamma .	I have a friend who is a Professor at the University in Alexandria. He was very hospitable to me this last time. I will invite him and his family next July and we will speak Arabic together all the time and discuss general subjects.
Hani	
fikra kwayyisa xaaḷiṣ . ʔulli ya wilyam ɦatiʕmil eeh innaharda billeel ?	Excellent idea. Tell me, William, what are you doing this evening?
William	
maʕandiiš ɦaaga .	(I have) nothing.
Hani	
ṭayyib . giib ilmadaam wilʔawlaad witfaḍḍalu ʕandina ʕala lʕaša.	Well then, bring your wife and the children and come have dinner with us.
William	
bikull suṛuur . ana šaakir kaṛamak .	With pleasure. I appreciate your hospitality.
Hani	
maʕa ssalama . ašufak billeel ɦawaali issaaʕa sabʕa .	Good-bye. See you tonight at around 7:00.
William	
in šaaʔ aḷḷaah . maʕa ssalama .	If God wills. Good-bye.
Hani	
aḷḷah yisallimak . sallim ʕala lmadaam .	Good-bye. Say hello to your wife.
William	
yiwṣal in šaaʔ aḷḷaah . yaḷḷa nimši .	I will. Let's go.
Hani	
yaḷḷa ya siidi.	Let's go.

kallim	to speak to
kamaan	again, also
ʕan	about, concerning
riɦla - aat	trip
axiir , a	last; latest
axraani , yya - yyiin	last; latest
ɦikaaya - aat	story
awwil , uula	first
awwilaani , yya - yyiin	first
siidi	(my) master, Mr.
ya siidi	sir, my good man
ṛaabiʕ	fourth
zayy	like (Prep)
ma	that (relative coordinator as in ʔabl ma)
kaan (u)	to be
saafir	to travel
izzaay	how (is/are)?
naẓẓam	to organize
naadi - nawaadi	club
darris	to teach
finafs ilwaʔt	at the same time
aaxir	last
ɦaawil	to try
zaakir	to study
aktaṛ	more
naawi (participle)	intending, intend
ṣeef	summer
ʕaawiz (participle)	wanting, want
itʕallim	to learn
itfassaɦ	to vacation; to look around
inšaaʔ aḷḷaah	if God wills
akṛam	to be hospitable to
ʕazam (i)	to invite
gah ~ gih	to come
gayy (participle)	coming
kaṛam	hospitality
itnaaʔiš	to discuss, debate
mawḍuuʕ - aat ~ mawaḍiiʕ	subject

ʕaam , ʕamma	general
fikra - afkaar̥	idea
xaaliṣ	very (intensifier)
ṭayyib	good, OK
itfaḍḍal	to go ahead, to please ...
ʕaša (m)	dinner
suṛuur	pleasure
sallim	to deliver (something)
sallim ʕala	to greet
wiṣil (a)	to arrive, arrive at
yaḷḷa	let's (exhortative particle)

*** *** ***

XII.2 Grammatical Notes

1. Derived Verb Forms

(a) /kallim/ 'to speak to someone' is here termed a Form II Sound Verb; /saafir/ 'to travel' is Form III Sound; /akṛam/ 'to be hospitable to', is Form IV Sound; /itfassaħ/ 'to take a walk; look around; vacation', Form V Sound; and /itnaaʔiš/ 'to discuss' is Form VI Sound.

(b) The verb in Egyptian Arabic has 10 forms, I - X, of which Forms IV and IX are rare. Here we term Form I the Simple Form and Forms II - X the Derived Forms.

(c) The process of derivation is achieved by prefixation, infixation or both. Moreover, there are certain semantic relationships between the simple form (Form I) and the derived forms.

The structures of Derived Forms II-VI Sound Verbs are here listed:

Process	Form	Structure	Example	Meaning
	I	$C_1VC_2VC_3$	katab	to write
Gemination of C_2	II	$C_1aC_2C_2VC_3$	kattib	to cause to write
Infix -aa- between C_1 and C_2	III	$C_1aaC_2VC_3$	saafir	to travel
Prefix a-	IV	$aC_1C_2aC_3$	akṛam	to be hospitable to
Prefix it- to Form II	V	$itC_1aC_2C_2VC_3$	itʕallim	to learn
Prefix it- to Form III	VI	$itC_1aaC_2VC_3$	itṣaaliħ	to reconcile

Here are the general semantic implications of verb forms II-VI:

Form	Semantic Implication	Examples	
II	Causative	ʕallim	to cause to learn=to teach
II	Intensive	kassaṛ	to smash up
III	Associative (to involve s.o in s.th)	saaʕid	to help
IV	a) Causative b) to enter upon a state	aẓhaṛ aslam	to cause to appear to become a Moslem
V	a) Reflexive of II (to cause oneself to do) b) Passive of II c) Middle (to do for pleasure)	itʕallim itɦaṛṛaṛ itfassaɦ	to learn to be liberated to go for a stroll
VI	Reciprocal	itfaahim	to reach an understanding

These are guidelines to meaning, but will not predict precisely what a verb will mean; therefore, the student is advised to learn the more specific meanings of each given derived verb.

Note also that many roots do not occur in all forms so the student is advised to learn those to which he is exposed.

(d) Note on /-t-/ of Form V prefix / it-/

This /-t-/ assimilates to the following consonants: /d ḍ z ẓ g t ṭ s ṣ k š ɣ/

t + d -->	dd	itdallaʕ	-->	iddallaʕ	to act spoiled
t + ḍ -->	ḍḍ	itḍamman	-->	iḍḍamman	to include
t + z -->	zz	itzabbil	-->	izzabbil	to be littered
t + ẓ -->	ẓẓ	itẓallim	-->	iẓẓallim	to complain about being oppressed
t + g -->	gg	itgannin	-->	iggannin	to go crazy
t + ɣ -->	dɣ	itɣallib	-->	idɣallib	to find great difficulty
t + s -->	ss	itsallim	-->	issallim	to be delivered
t + ṣ -->	ṣṣ	itṣaḍḍaʕ	-->	iṣṣaḍḍaʕ	to get a headache
t + k -->	kk	itkallim	-->	ikkallim	to speak
t + š -->	šš	itšammis	-->	iššammis	to sit in the sun
t + ṭ -->	ṭṭ	itṭammin	-->	iṭṭammin	to get assured; calm down

Examples of Form VI assimilation:

itṣaaliɦ	-->	iṣṣaaliɦ	to reconcile
itḍaarib	-->	iḍḍaarib	to fight

(e) Vowel Patterns of Forms II - VI

Form	Perfect	Imperfect	
II	kallim	yikallim	to speak to
II	naḍḍaf	yinaḍḍaf	to clean
III	saaʕid	yisaaʕid	to help

Form	Perfect	Imperfect	
V	itkallim	yitkallim	to speak, talk
V	itɦaḍḍaṛ	yitɦaḍḍaṛ	to be present
VI	itnaaʔiš	yitnaaʔiš	to discuss

A look at the above perfect-imperfect forms shows that there is no difference between the vowel of the perfect and that of the imperfect in Forms II, III, V and VI. (This of course refers to the second vowel of the imperfect).

For the vowel patterns of Form IV study the following:

Form	Perfect	Imperfect	
IV	akṛam	yikrim	to be hospitable to
	aslam	yislam	to become a Moslem
	islam	yislam	to become a Moslem
	aẓhaṛ	yiẓhiṛ	to show, make visible

As mentioned before, Form IV is rare and occurs only as direct borrowings from Classical or Modern Literary Arabic. Not more than a dozen Form IV Verbs are in common use.

(f) Paradigms of Forms II - VI (Sound)

Conjugation of /kallim/ 'to speak to' Form II

	Perfect	Imperfect	Imperative
huwwa	kallim	biykallim	
hiyya	kallimit	bitkallim	
humma	kallimu	biykallimu	
inta	kallimt	bitkallim	kallim
inti	kallimti	bitkallimi	kallimi
intu	kallimtu	bitkallimu	kallimu
ana	kallimt	bakallim	
iɦna	kallimna	binkallim	

Participle 'having spoken to'

mikallim , mikallima - mikallimiin

Notice that some members of the Form II Verb have /-a-/ as second vowel, e.g. /ṣaḷḷaɦ/ 'to repair'.

Study the following: /ṣaḷḷaɦ/ 'he repaired', /biyṣaḷḷaɦ/ 'he is repairing', /ṣaḷḷaɦ/ 'repair!' and /miṣaḷḷaɦ , miṣaḷḷaɦa - miṣaḷḷaɦiin/ as participles, 'having repaired'.

Conjugation of /saafir/ 'to travel' Form III

	Perfect	Imperfect	Imperative
huwwa	sáafir	biysaafir	
hiyya	sáfrit	bitsaafir	
humma	sáfru	biysafru	
inta	safírt	bitsaafir	saafir
inti	safírti	bitsafri	safri
intu	safírtu	bitsafru	safru
ana	safírt	basaafir	
iɦna	safírna	binsaafir	

Participle 'having travelled'
misaafir , misafra - misafriin

Remarks on Form III Sound Verbs--In the perfect forms note the shortening of /aa/. Also note the stress shift in first and second persons. In the perfect and imperfect note the shortening of /aa/ before two consonants. In both the perfect and imperfect note the elision of /i/ before a suffix, e.g. /saafir/ 'he travelled' /safru/ 'they travelled' and /bitsafru/ 'you (p) travel'. Also note in verbs ending in /-d/, e.g. /saaʕid/ + t ---> /saʕitt/ 'I helped'.

Conjugation of / akṛam/ 'to be hospitable to' Form IV

	Perfect	Imperfect	Imperative
huwwa	akṛam	biyikrim	
hiyya	akṛamit	bitikrim	
humma	akṛamu	biyikrimu	
inta	akṛamt	bitikrim	ikrim
inti	akṛamti	bitikrimi	ikrimi
intu	akṛamtu	bitikrimu	ikrimu
ana	akṛamt	bakrim	
iɦna	akṛamna	binikrim	

Participle for /aslam/ 'to become a Moslem': 'having become Moslem'
muslim , muslima - muslimiin

Conjugation of / itʕallim/ 'to learn' Form V

	Perfect	Imperfect	Imperative
*huwwa	itʕallim	biyitʕallim	
hiyya	itʕallimit	bititʕallim	
humma	itʕallimu	biyitʕallimu	
inta	itʕallimt	bititʕallim	itʕallim
inti	itʕallimti	bititʕallimi	itʕallimi
intu	itʕallimtu	bititʕallimu	itʕallimu
ana	itʕallimt	batʕallim	
iɦna	itʕallimna	binitʕallim	

Participle 'having learned'

mitʕallim , mitʕallima - mitʕallimiin

Notice that some members of the Form V Verb have /a-/ as second vowel, e.g. /itṣaḷḷaɦ/ 'to be repaired'. Study the following forms: /itṣaḷḷaɦ/ 'it (m) was fixed', /biyitṣaḷḷaɦ/ 'it (m) is being fixed', /itṣaḷḷaɦ/ 'be good!, shape up!' and /mitṣaḷḷaɦ , mitṣaḷḷaɦa - mitṣaḷḷaɦiin / as participles, 'being repaired'.

Conjugation of / itnaaʔiš/ 'to discuss' Form VI

	Perfect	Imperfect	Imperative
huwwa	itnaaʔiš	biyitnaaʔiš	
hiyya	itnaʔšit	bititnaaʔiš	
humma	itnaʔšu	biyitnaʔšu	
inta	itnaʔišt	bititnaaʔiš	itnaaʔiš
inti	itnaʔišti	bititnaʔši	itnaʔši
intu	itnaʔištu	bititnaʔšu	itnaʔšu
ana	itnaʔišt	batnaaʔiš	
iɦna	itnaʔišna	binitnaaʔiš	

Participle 'having discussed'

mitnaaʔiš , mitnaʔša - mitnaʔšiin

Note on Form VI Sound Verb--Since Form VI is derived from Form III by prefixation of / it-/, please note that the same Remarks listed for Form III apply here.

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*Note: huwwa itʕallim → huwwa tʕallim (See p. 48 #1 (d) and p. 109 #VI.3.14)

XII.3 Practice and Drills

XII.3.1 Drill 1

Colors (See PART FIVE - WORD LISTS - LIST #4 - colors)

S#1: ilfustaan da loonu eeh?	What color is this dress?
S#2: axḍaṛ .	Green.

Substitute:

1.	Suit -	grey
2.	Book -	brown
3.	Sky in Egypt-	blue
4.	Hat -	white
5.	Pencil -	yellow

XII.3.2 Form II-VI Sound Verbs. Verb List

Study the following verbs:

kallim	to speak to
saafir	to travel
saaʕid	to help
ʕallim	to teach
akṛam	to be hospitable to
sallim ʕala	to greet
itnaaʔiš (maʕa)	to discuss (with)
itʕallim	to learn
zaakir	to study
ʔaabil (Q)	to meet
gaawib	to answer
itfaahim (maʕa)	to reach an understanding (with)

XII.3.3 Drill 2

a) Identify the Form of each of the above verbs.

b) Use in a sentence of your own

Example: kallim	Form II	
kallimt saɦbi mbaariɦ		I talked to my friend yesterday.

XII.3.4 Drill 3

kallimit axuuha mbaariɦ — She talked to her brother yesterday.

Form similar sentences:

1. I helped, the teacher, today.
2. They, learned, Arabic, last year.
3. She, met, my sister, this morning.
4. We, were hospitable to, your father, yesterday.
5. You (ms), answered, the letter, in the afternoon.
6. You (p), studied, Arabic, for two hours.
7. You (fs), greeted, her, at school.
8. He, travelled to, Egypt, last year.

XII.3.5 Drill 4

ɦaʔaabil saɦbi bukṛa . — I'll meet my friend tomorrow.

Substitute using:

You (p), she, they, you (ms), he, you (fs)

XII.3.6 Drill 5

Negative Structures with Verbs

ilwalad katab darsu	ilwalad makatabš darsu .
	ilwalad miš biyiktib darsu .
	ilwalad miš ɦayiktib darsu .

Form similar sentences.

1. The girl drank coffee.
2. I did my homework.
3. You (fs) studied.
4. They opened their house.
5. The boy put on his shoes.
6. You (p) wrote your letters.
7. The girl met her friend (f).
8. I spoke to my brother.
9. You (ms) helped the teacher (f).
10. They were hospitable to her brother.

XII.3.7 The Irregular Verb /gah/

Conjugation of /gah ~ gih/ 'to come'

	Perfect	Imperfect	Imperative (taʕaala)
huwwa	gah ~ gih	biyiigi	
hiyya	gat	bitiigi	
humma	gum	biyiigu	
inta	giit ~ geet	bitiigi	taʕaala
inti	giiti ~ geeti	bitiigi	taʕaali
intu	giitu ~ geetu	bitiigu	taʕaalu
ana	giit ~ geet	baagi	
iɦna	giina ~ geena	biniigi	

Participle: 'coming' (exemplifies participle with progressive meaning)
gayy , gayya - gayyiin

Note: The negative perfect of third person ms and third person p are /magaaš/ 'he did not come' and /maguuš/ 'they did not come'.

XII.3.8 Drill 6

Substitute:

kallim axuuh imbaarih. He spoke to his brother yesterday.

She - saaʕid - me - now
We - sallim ʕala - Sami - tomorrow
They - itnaaʔiš maʕa baʕḍ - yesterday
I - itkallim maʕa - my friend - last night
You ms - ṛaaɦ ʕand - Hani - now
You p - saafir ʕand - Samir - next year
He - ʕazam - my father - last week
She - ɦakit ilɦikaaya l- , the little boy, last night
You fs - akṛam , the man, yesterday

XII.3.9 Study the following verbs, noting possible correlations between form and meaning.

ʕallim	to teach
šaṛṛab	to give a drink to s.o
labbis	to dress someone
fassaṛ	to explain
fakkaṛ	to think ; to remind

laaʕib	to amuse someone, play with
gaawib	to answer
ʕaamil	to treat
itʕallim	to learn
itxaaniʔ	to fight

XII.3.10 Drill 7

Translate:

1. baɦaawil aʕallimu ʕaṛabi kwayyis .
2. šaṛṛabit bintaha llabn iṣṣubɦ .
3. labbistaha lbluuza lgidiida .
4. fassaṛli lmasal illi biyʔuul "illi faat maat" min faḍlak !
5. bitfakkaṛi fʔeeh ?
6. ʕamluuni kwayyis xaaḷiṣ .
7. ʕawza atʕallim ʕaṛabi kuwayyis giddan .
8. matitxaniʔš maʕa uxtak yasamiir ! laʕibha min faḍlak !

XII.3.11 Drill 8

Translate:

1. mumkin ɦaḍritak tisaʕidni ?
2. bikull suṛuuṛ .
3. ana šaakir kaṛamak .
4. ʕumri mašuft ɦaaga ɦilwa zayy kida .
5. laazim tizuuṛ ilqaahiṛa .
6. yimkin aʔdaṛ aṛuuɦ maṣr iṣṣeef da .
7. tiɦibb tišṛab ʔahwa walla šaay ?
8. in šaaʔ aḷḷaah niʔdaṛ niṛuuɦ maṣr iṣṣeef da .

XII.3.12 Telephone Conversation /mukalma tilifooniyya/

Samira
aloo .

Nagwa
aloo . miin ? samiira . ahlan , ahlan . izayyik ?

Samira
ilɦamdu lillaah kuwayyisa . ʔuliili , fii ɦadd gayyilkum innihaṛda lʕaṣṛ ?

Nagwa
laʔ . maɦaddiš gayyilna wala ɦaaga .

Samira
ʕawziin niigi nzuṛkum .

Nagwa

ahlan wasahlan . šaṛṛafuuna fʔayy waʔt .

Samira

ṭayyib nigilkum issaaʕa xamsa in šaaʔ aḷḷaah .

Nagwa

wizzayy ilʔustaaz haani , wilʔawlaad ?

Samira

kuwayyisiin ilɦamdulillaah . wizzayyukum intu ?

Nagwa

iɦna kullina kuwayyisiin . mutašakkira ʔawi .

Samira

ṭayyib nišufkum issaaʕa xamsa .

Nagwa

maʕa ssalaama .

Samira

aḷḷah yisallimik .

XII.3.13 Comprehension Questions based on Unit Twelve

1. kaam maṛṛa wilyam zaaṛ maṣr ?
2. imta zaaṛ maṣr awwil maṛṛa ?
3. izzaay saafir ilmaṛṛa lʔaxiira ?
4. eeh illi kaan biyʕmilu wilyam filmaṛṛa lʔaxiira filqaahiṛa ?
5. naawi yiʕmil eeh iṣṣeef da ?
6. naawi yiʕzim miin ʕandu ? leeh ? (leeh 'why?')
7. miin illi ʕazam ittaani ʕandu ? wilyam walla haani ?(ittaani , -ya - in 'the other one')

XII.3.14 Drill 9

Negative structures with verbs

ilwalad katab darsu --→ ilwalad makatabš darsu --→ ilwalad makatabuuš

Form similar sentences.

1. The boy ironed his shirt.
2. The girl drank her coffee.
3. The lady hit the boy.
4. I opened my house.
5. The girls threw their handbags.
6. We carried the chair.

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XII.4 Listening Comprehension on tape in the language laboratory.

*** *** ***

UNIT THIRTEEN

iddars ittalaṭṭaašaṛ

ʕeelit wilyam

William's Family

XIII.1 Text

wilyam , wissitt btaʕtu meeri , wibintu helen , wiʔibnu žorž rigʕu min maṣr, widilwaʔti humma fʔamriika . wilyam zaaṛ maṣr aṛbaʕ maṛṛaat . aaxir maṛṛa saafir huwwa wʕeltu maʕa riɦla naẓẓamha nnadi lʕaṛabi fditroyt .

wilyam kaan biydarris tariix iššaṛq ilʔawṣaṭ fimaṣr , wifnafs ilwaʔt kaan biyɦaawil yitʕallim ʕaṛabi kwaayyis. huwwa naawi yizaakir iṣṣeef da kull yoom saʕteen . wilyam biyiʕṛaf ʕaṛabi kwayyis wiyiʔdaṛ yitnaaʔiš filmawḍuʕaat ilʕamma bilʕaṛabi .

wilyam wiʕeltu ɦayzuuṛu haani wissitt btaʕtu nagwa .

ʕeelit wilyam , yaʕni wilyam wissitt btaʕtu wibnu wbintu kulluhum biyitkallimu ʕaṛabi kwayyis ʔawi .

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XIII.2 Grammatical Notes

1. Ordinal Numerals and Fractions

(a) 1 - 10

awwil , uula	first
awwilaani , yya - yyiin	first
taani , tanya	second (also - 'other', 'another')
taalit , talta	third
ṛaabiʕ , ṛabʕa	fourth
xaamis , xamsa	fifth
saadis , sadsa	sixth
saabiʕ , sabʕa	seventh
taamin , tamna	eighth
taasiʕ , tasʕa	ninth
ʕaašir , ʕašra	tenth

(b) Also learn the following:

waṣṭaani , yya	intermediate
aaxir (inv.) ~ axiir ,a	last, final
axraani , yya - yyiin	last

(c) 11 - ∞

With any other numeral just prefix /il-/ to the cardinal numeral:

ilxamasṭaašaṛ	the 15th
issabaʕṭaašaṛ	the 17th

In structures with nouns the ordinal numeral follows the noun.

Compare:

ilxamasṭaašaṛ yoom	the 15 days
ilyoom ilxamasṭaašaṛ	the 15th day

(d) Fractions

nuṣṣ	1/2
ṛubʕ	1/4
tilt	1/3
xums	1/5
suds	1/6
subʕ	1/7
tumn	1/8
tusʕ	1/9
ʕušṛ	1/10
xumseen	2/5
tusʕeen	2/9
talat tixmaas	3/5
talat titmaan	3/8

waaɦid ʕala ɦḍaašaṛ	1/11	xamas tisdaas	5/6
waaɦid ʕala alf	1/1000	sabaʕ titmaan	7/8
talat tirbaʕ	3/4	taman titsaaʕ	8/9

2. Meaning of the Participle

The participles of a great number of verbs refer to the state of having done or performed or of doing the action of the verb, e.g.

huwwa mzaakir darsu .	He has studied his lesson.
huwwa katbu min imbaariɦ.	He wrote it (m) yesterday; he has had it written since yesterday.
ana lli msaʕdu .	I am the one who helped him.
šuftu daaxil beetu mbaariɦ	I saw him entering his house
issaʕa talaata .	yesterday at 3:00.
ana šaakir kaṛamak .	I thank you for your hospitality.

3. Verb /kaan/ (u) 'to be'

/kaan/ - /yikuun/ is used either as a main verb or as an auxiliary followed by a verb or by a participle. Notice the ranges of meaning and time reference in the following examples:

kaan hina mbaariɦ .	He was here yesterday.
kaan kibiir ʔawi .	It was very big.
kaan maʕaaya .	He was with me.
kaan biyiktib gawaab .	He was writing a letter.
kaan katab ilgawaab .	He had written the letter.
kaan naayim .	He was asleep.
kaan laazim azaakir. kunt laazim azaakir.	It was necessary for me to study, I had to study.
ɦaykuun ʕandi talat bidal.	I'll have three suits.
ɦakuun baktib gawaab .	I'll be writing a letter.
ɦakuun katabt ilgawaab .	I will have written the letter.
ɦakuun naayim .	I'll be asleep.

4. Verbal Nouns: Form I

A verbal noun is a noun derived from a verb. It names the underlying notion of the verb.

It is very difficult to predict the form of the verbal nouns of Form I. However, the most common forms are listed here:

Form I Sound

katab (i)	kitaaba	writing (n)
širib (a)	šuṛb	drinking (n)
daxal (u)	duxuul	entering (n)
ḍaṛab (a)	ḍaṛb	hitting (n)

Form I Medial Weak

naam (a)	noom	sleeping (n)
šaal (i)	šeel	carrying (n)

Form I Doubled

ɦabb (i)	ɦubb	loving (n)
ṛadd (u)	ṛadd	answering (n)

Form I Final Weak

rama (i)	ramy	throwing (n)
mala (a)	maly	filling (n)

Examples:

innoom kitiir kuwayyis .	Sleeping a lot is good.
šuṛb ilʔahwa miš kuwayyis .	Drinking coffee is not good.

5. Sequences of Verbs

In the sentence /kunt baɦaawil azaakir ʕaṛabi/ 'I was trying to study Arabic', there is a sequence of three verbs. This is not unusual for Egyptian Arabic.

Examples:

tiɦibb tišṛab ʔahwa mʕaaya ?	Would you like to drink coffee with me?
tiɦibb tṛuuɦ tišuuf haani ?	Would you like to go and see Hani?
ɦayṛuuɦ yidxul yinaam .	He will go enter in order to sleep.
ṛuuɦ naam !	Go and sleep!
yaḷḷa nṛuuɦ nišṛab ʔahwa .	Let's go and drink coffee.
yaḷḷa ṛuuɦ naam !	Go and sleep!

6. Comparative and Superlative Forms of the Adjectives

The comparative adjective is invariable in form. For the majority of adjectives the comparative form is based on the pattern /akbaṛ/ aCCaC , e.g.

kibiir ---→	akbaṛ	bigger
gamiil ---→	agmal	prettier
ṭawiil ---→	aṭwal	taller

Adjectives ending in /-i/ or /-w/ form their comparative forms on the pattern aCCa / aʕla/ 'higher' (from /ʕaali/ 'high).

ʕaali ---→	aʕla	higher
ɦilw ---→	aɦla	sweeter, prettier

Adjectives with the last two radicals identical form their comparative forms on the pattern aCaCC /agadd/ 'newer'

gidiid ---→	agadd	newer
muhimm ---→	ahamm	more important

In comparative structures "than" is expressed by /min/.

ilbint akbaṛ min ilwalad.	The girl is bigger than the boy.
hiyya akbaṛ minnu.	She is bigger than him.

The comparative structures: ilfakha fmaṣṛ taaẓa aktaṛ min hina. The fruits in Egypt are more fresh than here. And: ilgaww hina bard aktaṛ min maṣṛ. The weather here is colder than in Egypt. - are in a sense parallel to the equivalent English structures.

In Egyptian Arabic there is no special form for the superlative. It is expressed by one of the following constructions using the comparative:

Comparative + indefinite form of the noun (s or p)

dool aṭwal banaat .	These are the tallest girls.
da aṭwal walad .	This is the tallest boy.

Comparative + numeral

dool aṭwal talat banaat.	These are the three tallest girls.

/min/ + Comparative + definite plural noun

huwwa min aṭwal il?awlaad .	He is among the tallest boys.

7. /ma/ 'that' (prep + ma -- conj)

/ / occurred in the expression

zayy ma nta ʕaarif.	As you know. (Lit.: Like what you know, like that which you know)

Previously it occurred in such "conjunctions" as /?abl ma/ 'before'.. It also occurs in /baʕd ma/ 'after'.

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XIII.3 Practice and Drills

XIII.3.1 Days of the Week, Months of the Year and the Four Seasons

(a) The Days ayyaam ilʔusbuuʕ

yoom litneen ~ illitneen	Monday
yoom ittalaat	Tuesday
yoom laṛbaʕ ~ illaṛbaʕ	Wednesday
yoom ilxamiis	Thursday
yoom ilgumʕa ~ iggumʕa	Friday
yoom issabt	Saturday
yoom ilħadd	Sunday

One can equally substitute /nihaaṛ/ 'day' for /yoom/ in all of the above.

nihaaṛ ilxamiis	Thursday

(b) The Months of the Year šuhuuṛ issana

yanaayir	January
fibṛaayir	February
maaris	March
abriil	April
maayu	May
yunyu ~ yunya	June
yulyu ~ yulya	July
aɣuṣṭus	August
sebtember	September
uktobaṛ	October
nuvimbir ~ nuvambir	November
disimbir	December

Note: You will hear slight variations in the pronunciation of the names of these months.

(c) Seasons of the Year fuṣuul issana

faṣl - fuṣuul	season, class
iṣṣeef	summer
ilxariif	fall, autumn
iššita	winter
iṛṛabiiʕ	spring

XIII.3.2 Parts of the Human Body

a) Study LIST #5 (PART FIVE - WORD LISTS).

b) Note the following verb /wagaʕ/ (a) 'to hurt' used in this connection.

c) Notice the following singular nouns and dual forms:

riglaha	her leg	rigleeha	her legs
ʕeeni	my eye	ʕinayya	my eyes
ʕeenu	his eye	ʕineeh	his eyes
rigli	my leg	riglayya	my legs
iidi	my hand	idayya	my hands

XIII.3.3 Pronominal Suffixes with Certain Particles

This section will list paradigms of pronominal suffixes in connection with the following particles: /li/ 'to, for', /bi/ 'with, by', /fi/ 'in', /ʕala/ 'on', /wayya/ 'with, in possession of' and /min/ 'from'.

	/li/	/fi/	/bi/	/ʕala/
1 s	liyya	fiyya	biyya	ʕalayya
2 m s	liik ~ lak	fiik	biik	ʕaleek
2 f s	liiki ~ liki	fiiki	biiki	ʕaleeki
3 m s	liih ~luh	fiih	biih	ʕaleeh
3 f s	liiha ~ laha	fiiha	biiha	ʕaleeha
1 p	liina ~ lina	fiina	biina	ʕaleena
2 p	liikum ~ likum	fiikum	biikum	ʕaleekum
3 p	liihum ~ lihum	fiihum	biihum	ʕaleehum

	/wayya/	/min/
1 s	wayyaaya	minni
2 m s	wayyaak	minnak
2 f s	wayyaaki	minnik
3 m s	wayyaah	minnu
3 f s	wayyaaha	minnaha ~ minha
1 p	wayyaana	minnina
2 p	wayyaakum	minnukum ~ minkum
3 p	wayyaahum	minnuhum ~ minhum

XIII.3.4 Drill 1-Demonstratives /dikha - dukhum/

kitaabak da ?	Is this your book?
la? da miš kitaabi .	No, this is not my book.
ummaal anhu ktaabak ?	Well then, which is your book?
dukha , l?axḍaṛ illi hnaak .	That other one, the green one over there.
kutubak dool ?	Are those your books?
la? , kutubi dukhum , ilxuḍṛ illi hnaak .	No, my books are those green ones over there.

*** *** ***

ummaal	well then, well, then (in questions)
anhu (m), anhi (f)	which one? (Some speakers use them interchangeably)
anhum	which ones?
dukha (m), dikha (f)	that one (Some speakers use them interchangeably)
dukhum	those (ones)

The Demonstratives

/da/ (m), /di/ (f), /dool/ (p) are for proximity 'this'; /dukha/(m) /dikha/ (f) and /dukhum/ (p) for remoteness 'that, those'.

Form sentences using the above demonstratives:

?ilaam - ħumṛ - dool
šanṭa - sooda - di
gazma - bunni - dikha
?amiiṣ - abyaḍ - da
banṭaloon - ramaadi - dukha
kitaab - aṣfaṛ - da
ʕarabiyyaat - zur? - dukhum
?alam - axḍaṛ - da

XIII.3.5 Practice Sentences with /fiih/~/fii/

/fiih/~/fii/ 'there is/ there are' and the negative /mafiiš/ 'there is not/ there are not'. Past: /kaan fii/'there was/ were' and /makanš fii/ 'there was not/were.'

Examples:

fii eeh ?	What is the matter?
mafiiš ħaaga .	Nothing.
fiih ʕaṛabiyya zar?a baṛṛa .	There is a blue car outside.
bitaaʕit miin di .	Whose is this?

kaan fii ʔalam aɦmaṛ fidduṛg hina . miš ʕaarif ṛaaɦ feen !	There was a red pencil here in the drawer. I don't know where it is (went)!
miin illi baṛṛa ?	Who is outside? (Who is at the door?)
mafiiš ɦadd .	There is nobody.
maɦaddiš .	No one.
ɦadd	someone
kaan fii ʔalam hina , ṛaaɦ feen ?	There was a pencil here, where did it go?
maʕṛafš .	I don't know.
ʔulli fii agaaza bukṛa walla laʔ ?	Tell me, is there a holiday tomorrow or not?
agaaza - aat	holiday, vacation
la yasiidi , mafiiš .	No, sir, there is not.
ɦadd baṛṛa ?	Is there someone at the door (outside)?
maɦaddiš .	Nobody.
mafiiš ɦadd .	There is no one.

Notice: /fii/ can be followed by either an indefinite noun, an adjective, or a noun phrase.

XIII.3.6 Practice - Intensifiers

ʔawi (Q)	very	after adjective and participles
xaaḷiṣ	very	
giddan	very	
kitiir	a lot (after verbs or nouns)	
abadan	never, not at all	
mutašakkir xaaḷiṣ mutašakkir ʔawi mutašakkir giddan	Thank you very much.	
innoom kitiir wiɦiš ʔawi .	Sleeping a lot is bad.	
abadan .	Not at all.	
ʕumṛak širibt ilwiski ?	Have you ever drunk whiskey?	
abadan .	Never.	
abadan xaaliṣ ?	Never ever at all?	
ʕumṛi .	Never (in my whole life).	
ʕumṛi ma širibt sagaayir .	I have never smoked cigarettes. (Note: in EA the verb /širib/ "to drink" is the verb normally used in connection with cigarettes, i.e. "to smoke".)	

ilɦamdu lillaah ʕumri mašribtiš sagaayir abadan .	Thank God, I never ever smoked at all.
ilbint di ɦilwa ʔawi , gamiila giddan .	This girl is very sweet, extremely beautiful.
inta akṛamtini ktiir ʔawi , wana mutašakkir giddan .	You were very hospitable to me, and I am very obliged to you.
imbaariɦ miši it ʕašṛa miil .	Yesterday I walked for ten miles.
ʕašṛa miil miš kitiir ʔawi .	Ten miles is not very much.
la izzaay !	Oh, come on!
bravo ! kuwayyis giddan .	Bravo, very good!

XIII.3.7 More Auxiliaries

Auxiliaries /ʕaawiz/ ~ /ʕaayiz/ 'wanting to' and /naawi/ 'intending to' /ʕammaal/ 'continually ...' and /ʔaaʕid/ (Q) continuing to..' are participles used as auxiliaries and thus give us:

ʕaawiz , a - iin	to want (to) (wanting)
ʕaayiz , a - iin	to want (to) (wanting)
naawi , ya - iin	to intend (to) (intending)
ʕammaal , a - iin	to continually... (continuously)
ʔaaʕid , a - iin (Q)	to continue (to) (continuing)

Notice that only the imperfect is used after these auxiliaries (when followed by verbs).

Examples:

ʕaawiz eeh ?	What do you want? (no verb used)
miš ʕaawiz ɦaaga .	I don't want anything. (no verb used)
ʕaawiz ašṛab ʔahwa .	I want to drink some coffee.
nawya tiʕmili eeh iṣṣeef da ?	What do you intend to do this summer?
nawya aṛuuɦ maṣr .	I intend to go to Egypt.
šuftuhum ʕammaliin yizakru .	I saw them continually studying.
inta ʔaaʕid tikkallim ṭuul ilwaʔt .	You continue to talk all the time.
uskut !	Be quiet!
sikit (u)	to be quiet

XIII.3.8 Drill 2

(a) S#1: ʕaawiz tiʕmil eeh dilwaʔti ?
S#2: ʕaawiz akallim ilʔustaaz.
Substitute: zaakir - dars
katab - gawaab

kawa - ʔamiiṣ

rama - gawaab - filbuṣṭa

itkallim(> ikkallim) - fittilifoon

šaaf - ittilivizyoon

simiʕ - irradyu

ṛaaɦ - issinima

daras - saʕteen walla talaata

ɦakaalak - ɦikaaya

itnaaʔiš maʕaaki - fi mawḍuuʕ muhimm

baʕat - tilliɣṛaaf

(b) nawya tiʕmili eeh baʕd iḍḍuhṛ ?

nawya aṛuuh azuuṛ ṣaɦbiti .

go to study in the library

go to drink coffee at my brother's place

go to see a new film

go to watch television at my friend's place

go to mail a letter at the post office

rama gawaab	mail a letter
buṣṭa	mail
ilbuṣṭa	the post office
buṣṭagi	mail man
tilifoon - aat	telephone
tilivizyoon -aat	television
baʕat (a)	to send
tilliɣṛaaf - aat	telegram

XIII.3.9 Means of Transportation

safirt izzaay firiɦlitak ilʔaxiira ?

safirt biṭṭayyaaṛa	by airplane
bilʔaṭṛ	by train
bilmarkib	by boat
bilʕaṛabiyya	by car
bilʔutubiis	by bus
bilmutusikl	by motorcycle
bibiskilitta	by bicycle
bilʕagala	by bicycle
rikib (a)	to ride (this verb is used with all the above.)

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XIII.4 Listening Comprehension on tape in the Language Laboratory.

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UNIT FOURTEEN

iddars ilʔaṛbaʕṭaašaṛ

XIV.1 Text

ziyaaṛit wilyam lihaani

William Visits Hani

wilyam wimeeri haani wnagwa	William and Mary Hani and Nagwa
Nagwa	
ya haani, gaṛas ilbaab biyduʔʔ. šuuf miin illi ʕalbaab wiɦyaatak law samaɦt.	Hani! The doorbell is ringing. See who is there, please.
Hani	
ɦaaḍir...aah- ahlan, ahlan, ahlan. .... nagwa! wilyam wimeeri wžorž wihelen waṣalu.	Sure. Oh! Welcome, welcome, welcome. Nagwa! William, Mary, George and Helen are here(have arrived)
Nagwa	
ahlan, ahlan. alf ɦamdilla ʕassalaama· intu nawwaṛtu lbeet.	Welcome, welcome. Glad you arrived safely. I am very glad you are here.
Mary	
minawwaṛ biʔaṣɦaabu.	Thank you.
Nagwa	
aḷḷaah yixalliiki.	Thank you.
Hani	
itfaḍḍalu uʔʕudu.	Sit down please.
William	
yasalaam! feen ayyaam maṣr ilɦilwa!	Gee! Where are the sweet days of Egypt!
Nagwa	
yaḷḷa iɦkulna baʔa šuftu eeh wiʕamaltu eeh lamma kuntu fmaṣr ?	Come on, tell us now, what did you see and what did you do when you were in Egypt?
Mary	
waḷḷaahi inbaṣaṭna xaaḷiṣ· inbaṣaṭna ʔawi, wikaan nifsina nuʔʕud aktaṛ bass maʔdirnaaš ʕašaan madaaris ilwilaad· kaan laazim nirgaʕ·	Really, we had a great time, and we wanted to stay longer but we couldn't because of the children's schools. We had to get back.

Hani	ʔulli ya wilyam, wiʔiftu feen wintu gayyiin ?	Tell me William, where did you stop on your way back?
William	wiħna ṛayħiin wiʔifna fḷanḍan xamas tiyyaam, wiħna ragʕiin wiʔifna fpariis talat tiyyaam.	On our way to Egypt we stopped in London for five days, and on our way back we stopped in Paris for three days.
Nagwa	eeħ aktaṛ ħaaga ʕagabitik fimaṣr ilmaṛṛa di ya meeri ?	What did you like most in Egypt this time, Mary?
Mary	ya sitti ṭabʕan, zayy kull maṛṛa, ʕagabni lgaww, wilʔakl ilmaṣri lmumtaaz. bass ʔabl kull šeeʔ, wizayy ma nti ʕarfa, ana muʕgaba bilʔusṛa ilmaṣriyya - yaʕni muʕgaba biiha xaaḷiṣ. willi byiʕgibni filʕeela lmaṣriyya huwwa ttaṛaabuṭ illi been ilʔabb wilʔumm, yaʕni ana muʕgaba biṛṭibaaṭ ilʕeela ilmaṣriyya ʔawi. tilʔi lʔibn yiħtirim abuuh wilbint tiħtirim ummaha, muʕgaba ana ʔawi biħtiṛaam ilwaldeen, wiħtiṛaam iṣṣuɣayyaṛ lilkibiir. ħaaga gamiila - gamiila ʔawi.	Well, of course, as usual, I liked the weather and the fine Egyptian food. But most of all, as you well know, I have an admiration for the Egyptian family - a great admiration. What I like in the Egyptian family is the (close) ties between the father and the mother. I mean to say - I really admire the togetherness of the Egyptian family. You find the son respects his father and the daughter respects her mother. I'm really impressed by the respect (shown) for parents and the respect (shown) for the elder by the younger. It's a beautiful thing - really beautiful.
Hani	tišṛabu eeħ ? koka koola, ʔahwa, šaay -- illi **ntu** ʕayziinu .	What would you like to drink? Coca Cola, coffee, tea -- whatever *you* want.
Mary	ana nifsi fšaay binniʕnaaʕ.	I have a hankering for some mint tea.
Hani	ħaaḍir ya sitti, bass kida ? baṣiiṭa. winta ya wilyam ?	Coming right up; anything else? (Sure, is that all?) No problem(very easy); and you, William?

William	
ana aaxud fingaal ʔahwa maṣri, sukkaṛ maẓbuuṭ.	I would like a cup of Egyptian coffee; not too much sugar.
Hani	
ʕala fikra, ʕandi bunn maṣri ṭaaẓa	By the way, I have some fresh Egyptian coffee.
William	
ʔulli, bitgiibu mneen hina ?	Tell me, where do you get it here?
Hani	
min ʕand ilbaʔʔaal issuuri illi fʔawwil iššaariʕ illi waṛaana, bunnu dayman ṭaaẓa	From the Syrian grocer at the corner of the street behind us; his coffee is always fresh.
Mary	
nagwa ʔuliili, bitistaʕmili nniʕnaaʕ kitiir ?	Tell me, Nagwa, do you use mint a lot?
Nagwa	
aywa. bastaʕmilu fiṣṣalaṭa lxaḍṛa wisaʕaat baħuṭṭu filmaħši-ʕarfa - maħši kṛumb walla koosa walla waraʔ ʕinab.	Yes, I use it in green salads and sometimes I add it to stuffed things, you know - stuffed cabbage or squash or grape leaves.
Hani	
itfaḍḍalu - lʔahwa ya wilyam, iššaay bitaaʕik ya meeri.	Here you are - your coffee William, your tea, Mary.
Mary	
haat yasiidi, sallim iidak .	Give it to me. Many thanks.
William	
ah! hayla lʔahwa di - tislam ideek .	This coffee is excellent. Thanks.
Mary	
iššaay ʕaẓiim, mudhiš.	The tea is excellent. Superb.
To Nagwa - intu naʔaltu gdiid filbeet da, miš kida ?	(Speaking to Nagwa) You moved in here recently, isn't that so?
Nagwa	
aywa baʔalna talat tušhuṛ bass.	Yes, we have been here for three months only.
Mary	
beet gamiil ʔawi. awsaʕ milʔawwalaani, miš kida wala eeh ?	It is a very beautiful house. It is bigger than your first house, isn't it? or what?
Nagwa	
aywa. itfaḍḍalu itfaṛṛagu ʕaleeh.	Yes. Please come and see it.

....

Nagwa	
da lʔantireeh wida ṭabʕan iṣṣaloon. widi oṭṭ innoom bitaʕitna, wdool uwaḍ innoom bituuʕ ilwilaad. wida lɦammaam. wihina lmaṭbax wiʔoṭṭ iṣṣufṛa, widi ooḍit maktab, ṣuɣayyaṛa laakin aɦsan min balaaš . wida ittuwalitt.	This is the foyer, and this of course is the living room and this is our bedroom, and these are the kid's bedrooms, and this is the bathroom, and here is the kitchen and the dining room and this is a small study, but it is better than nothing. This is the toilet.
Mary	
gamiil ʔawi betkum . ʕagabni xaaḷiṣ .	Your home is very nice. I like it very much.
Nagwa	
mersii ʔawi .	Thank you very much.

....

Nagwa	
ʔuliili yameeri, sakantu feen filqaahiṛa ?	Tell me, Mary, where did you live in Cairo?
Mary	
ilmaṛṛa di sakanna fmaṣr ilgidiida . aɦsan milmaʕaadi alf maṛṛa .	This time we lived in Heliopolis, it is a thousand times better than Maadi.
Nagwa	
leeh ? intu manbaṣaṭṭuuš filmaʕaadi ?	Why? Didn't you enjoy yourselves in Maadi?
Mary	
laʔ inbaṣaṭna , bass zayy ma nti ʕarfa , ilmaʕaadi bʕiida ʕan ilbalad. maṣr iggidiida fiha lmitru , mumtaaz , mafiiš aɦsan min kida . sariiʕ wimunṭaẓim .	No, we liked it, but as you know Maadi is far from (down) town. In Heliopolis there is the metro, excellent, nothing better than the metro, rapid and regularly scheduled. (on time - organized)
Hani	
wilyam, itʕallimt liʕb iṭṭawḷa walla lissa ?	Have you learned how to play backgammon, William? Or not yet?
William	
ummaal, ṭabʕan .	Why certainly. (Sure. Certainly.)

Hani	
ʕaawiz tilʕab ṭawḷa ?	Do you want to play?
William	
yareet .	I would love to.
Hani	
ṭayyib yaḷḷa nilʕab šiwayya .	Ok. Let's play a while.
William	
yaḷḷa .	Let's.
Nagwa	
ʕan iznukum ana xamas daʔaayiʔ adxul ilmaṭbax .	Excuse me, I am going to the kitchen for five minutes.
Mary	
ana aagi mʕaaki asaʕdik .	I'll come and help you.

....

Nagwa	
itfaḍḍalu lʕaša gaahiz .	Dinner is ready.

ziyaaṛa - aat	visit
gaṛaṣ - giṛiṣa	bell
daʔʔ (u)	to knock, ring
ɦayaah (f)	life
law	if
nawwaṛ	to brighten, light up
aḷḷaah yixalliik	please (to ms) 'may God save you' (ms)
baʔa (a)	to remain (verb)
baʔa (particle)	then, well!, so! (particle, invariable)
lamma	when
inbaṣaṭ	to have a good time
nifs ~ nafs	self
nifsi ~ nafsi	I would like to, I have a hankering for.
bass	but; just; only; enough
ʔidir (a) (Q)	to be able to
ʕašaan	because, because of
šeeʔ - ašyaaʔ	thing
usṛa - usaṛ	family
wiʔif (a)	to stop, stand up
been	between; among
liʔi (a) ~ laʔa (a)	to find

ʕeela - ʕaʔilaat	family
ṛabaṭ (u)	to tie
taṛaabuṭ	ties (e.g. family ties)
iṛṭabaṭ	to commit one's self
iṛtibaaṭ	ties (e.g. family ties)
ibn - abnaaʔ ~ awlaad	son
iɦtaṛam	to respect
ʕaayiz ~ ʕaawiz	to want to
niʕnaaʕ	mint
ɦaaḍiṛ	sure (I'll do it); at your service
maẓbuuṭ	exact, precise
ṭaaẓa	fresh
dayman	always
istaʕmil	to use
ṣaḷaṭa	salad
saʕaat	sometimes
ɦaṭṭ (u)	to put
ɦaša (i)	to stuff (cooking - e.g. cabbage)
waraʔ ʕinab	grape leaves
mudhiš	superb
haat haati haatu	Give! Hand over!(Imperative forms only)
naʔal (i)	to move; copy
waasiʕ	wide
awsaʕ	wider
kida	thus, like this; like that
itfaṛṛag	to see ; look around, sightsee
antreeh - aat	foyer ; family room
ṣaloon - aat	living room
ooḍit noom	bedroom
ɦammaam - aat	bathroom
maṭbax - maṭaabix	kitchen
ooḍit ṣufṛa	dining room
ooḍit maktab	study (room)
balaaš	don't worry; never mind; forget it!; nothing
tuwalitt - aat	small room containing a toilet
biʕiid	far
ilbalad	the downtown area

ilmitru	express tramway
sariiʕ	swift, fast, rapid
munṭaẓim	on time; regulated, regular
ṭawḷa	backgammon (game)
lissa	not yet
ummaal	of course! well then . . !
ʕan iznak	excuse me (said to ms)
gihiz (a)	to be ready

*** *** ***

XIV.2 Grammatical Notes

1. Derived Verb Forms VII - X

(a) /inbaṣaṭ/ ~ /itbaṣaṭ/ 'to have a good time' is a Form VII Sound Verb; / iɦtaṛam/ 'to respect' is Form VIII Sound; and / istaʕmil/ 'to use' is Form X Sound.

(b) Form IX did not occur in the text. All members of Form IX either denote a color or a defect: e.g.:

/ iɦmaṛṛ/	'to become red'
/ iʕṛagg/	'to become lame'
/ iṭṛašš/	'to become deaf'

(c) The structures of Derived Forms VII-X Sound Verbs are listed here:

Process	Form	Structure	Example	Meaning
Prefix in- ~ it	VII	inC$_1$aC$_2$aC$_3$ ~ itC$_1$aC$_2$aC$_3$	inbaṣaṭ itbaṣaṭ	to have a good time to have a good time
Prefix i- and Infix -t- between C$_1$ and C$_2$	VIII	iC$_1$taC$_2$aC$_3$	iɦtaṛam	to respect
Prefix i- and doubling of C$_3$	IX	iC$_1$C$_2$aC$_3$C$_3$	iɦmaṛṛ	to become red
Prefix ista-	X	istaC$_1$C$_2$VC$_3$	istaʕmil	to use

(d) Paradigms of Forms VII-X (Sound)

Conjugation of /inbaṣaṭ/ 'to have a good time' Form VII

	Perfect	Imperfect	Imperative
huwwa	inbaṣaṭ	biyinbiṣiṭ	
hiyya	inbaṣaṭit	bitinbiṣiṭ	
humma	inbaṣaṭu	biyinbiṣiṭu	

	Perfect	Imperfect	Imperative
inta	inbaṣaṭṭ (ṭt→ ṭṭ)	bitinbiṣiṭ	inbiṣiṭ
inti	inbaṣaṭṭi	bitinbiṣiṭi	inbiṣiṭi
intu	inbaṣaṭṭu	bitinbiṣiṭu	inbiṣiṭu
ana	inbaṣaṭṭ	banbiṣiṭ	
iɦna	inbaṣaṭna	bininbiṣiṭ	

Participle 'happy', 'having had a good time'
mabṣuuṭ , mabṣuuṭa - mabṣuṭiin

Note that the vowel pattern is /-a- -a-/ for Perfect and /-i- -i-/ for Imperfect of Form VII Sound.

Conjugation of /iɦtaṛam/ 'to respect' Form VIII

	Perfect	Imperfect	Imperative
huwwa	iɦtaṛam	biyiɦtirim	
hiyya	iɦtaṛamit	bitiɦtirim	
humma	iɦtaṛamu	biyiɦtirimu	
inta	iɦtaṛamt	bitiɦtirim	iɦtirim
inti	iɦtaṛamti	bitiɦtirimi	iɦtirimi
intu	iɦtaṛamtu	bitiɦtirimu	iɦtirimu
ana	iɦtaṛamt	baɦtirim	
iɦna	iɦtaṛamna	biniɦtirim	

Participles

	ms	fs	p	
Active:	muɦtarim	muɦtarima	muɦtarimiin	'respecting'
Passive:	muɦtaṛam	muɦtaṛama	muɦtaṛamiin	'respected'

Note the vowel pattern is always /-a- -a-/ for Perfect and /-i- -i-/ for Imperfect for Form VIII Sound Verbs.

Conjugation of /iɦmaṛṛ/ 'to become red' Form IX

	Perfect	Imperfect	Imperative*
huwwa	iɦmaṛṛ	biyiɦmaṛṛ	
hiyya	iɦmaṛṛit	bitiɦmaṛṛ	
humma	iɦmaṛṛu	biyiɦmaṛṛu	
inta	iɦmaṛṛeet	bitiɦmaṛṛ	iɦmaṛṛ
inti	iɦmaṛṛeeti	bitiɦmaṛṛi	iɦmaṛṛi

*The Imperative of Form IX is not much in use, due to the semantic limitations of the categories "color" and "defect."

intu	iɦmaṛṛeetu	bitiɦmaṛṛu	iɦmaṛṛu
ana	iɦmaṛṛeet	baɦmaṛṛ	
iɦna	iɦmaṛṛeena	biniɦmaṛṛ	

Participle 'having turned red'

miɦmirr , miɦmirra - miɦmirriin

The vowel pattern is always /-a-/ for 3rd person and /-ee-/ for first and second person for Perfect, and /-a-/ for Imperfect of Form IX Sound.

Conjugation of /istaʕmil/ 'to use' Form X

	Perfect	Imperfect	Imperative
huwwa	istaʕmil	biyistaʕmil	
hiyya	istaʕmilit	bitistaʕmil	
humma	istaʕmilu	biyistaʕmilu	
inta	istaʕmilt	bitistaʕmil	istaʕmil
inti	istaʕmilti	bitistaʕmili	istaʕmili
intu	istaʕmiltu	bitistaʕmilu	istaʕmilu
ana	istaʕmilt	bastaʕmil	
iɦna	istaʕmilna	binistaʕmil	

Participles:

	ms	fs	mp	
Active:	mistaʕmil	mistaʕmila	mistaʕmiliin	'using'
Passive:	mustaʕmal	mustaʕmala	mustaʕmaliin	'used'

Note: There is no vowel difference between the Perfect and Imperfect of Form X Sound. Another vowel pattern is /-a- -a-/, e.g. /istaɣṛab/ - /biyistaɣṛab/ 'to be surprised,'

2. The general semantic implications of Forms VII, VIII, IX, and X.

Form	Semantic Implication	Examples
VII	(a) Reflexive of I	/itsaɦab/ ~ /insaɦab/ 'to withdraw'= 'to pull oneself out'
	(b) Passive	/itkasaṛ/ ~ /inkasaṛ/ 'to break'=to get broken
VIII	Reflexive of I	/igtamaʕ/ 'to meet' (make oneself get together with)
IX	(a) Denotes color	/iɦmaṛṛ/ 'to become red'
	(b) Denotes defect	/iʕṛagg/ 'to become lame'
X	(a) Causative of I	/istaʕmil/ 'to use'
	(b) Causative-Reflexive	/istawṭan/ 'to settle in a country'

XIV. Practice and Drills

XIV.3.1 Useful Phrases and Expressions

A number of useful phrases and expressions have occurred in this Unit. They are listed here for your reference.

miin illi ʕalbaab ?	Who is at the door?
wiɦyaatak	please (to ms) (by your life)
law samaɦt	please (if you permit)
ɦaaḍir	Ok, sure (at your service)
alf ɦamdilla ʕassalaama	Glad you arrived safely (Lit.: A thousand thanks be to God for your safety.)
nawwaṛt ilbeet	Glad you are here (Lit.: You have brought light to the house)
minawwaṛ biʔaṣɦaabu ~ minawwaṛ biṣɦaabu	Response to above (Lit.: It is lightened by its residents)
aḷḷaah yixalliik	thanks, please (Lit: May God keep you)
yasalaam	Oh! Gee! What a ..., Wow!
waḷḷaahi	really, truly (by God)
zayy kull maṛṛa	as usual
ʔabl kull šeeʔ	first of all, most of all
zayy ma nta ʕaarif ...	as you (ms) know ...
ana muʕgab b- ...	I admire ...
yaʕni	that is to say, I mean, i.e.
tišṛab eeh ?	What would you like to drink?
bass kida ?	Is that all ?
baṣiiṭa	very easy; no problem (invariable)
ʕala fikra	by the way; now that I think of it.
sallim iidak (~ ideek)	thank you for ...(Lit: May your hand (hands) be safe)
tislam iidak (~ ideek)	
haayil, mudhiš , ʕaẓiim , mumtaaz	superb, magnificent, great, excellent
miš kida ?	Isn't that so ?

miš kida walla eeh ?	Isn't that so, or not?
aɦsan min balaaš	better than nothing.
yaḷḷa ···	let's
ʕan iznak	excuse me (Lit.: with your permission)

XIV.3.2 Drill 1 Substitute: (T, S#1, S#2)

katabt darsi mbaariɦ	I wrote my lesson yesterday.
makatabtiš darsi mbaariɦ·	Negative
makatabtuuš·	Negative

she	šaaf	her friend (m)
they	ṛaaɦ	the cinema
we	ʕamal	our homework
I	kawa	my shirt
you (ms)	rama	the letters
you	katab	your homework
she	ɦaka	the story
he	nisi	his book
I	daxal	the new film
you (fs)	nizil	downtown

XIV.3.3 More Auxiliaries

/nifs/ 'feel like' = /bidd/ 'would like' and /aṣḍ/~ /aẓḍ/=/ɣaṛaḍ/ 'it's intended, it's meant' must be followed by personal pronominal suffixes and may be preceded by /kaan/ 'to be' and may occur in the negative. Study the following examples:

nifsak tišṛab ʔahwa ?	Would you like to drink coffee?
manifsakš tišṛab ʔahwa ?	Wouldn't you like to drink coffee?
laʔ, nifsi ašṛab šaay .	No, I would like to drink tea.
manifsiiš ašṛab ɦaaga.	I don't care to drink anything.
biddi amši .	I would like to go.
aẓḍak timši dilwaʔti ?	You mean to go now?
laʔ , ɣaṛaḍi amši baʕd iḍḍuhṛ.	No, I mean to leave in the afternoon.
kaan nifsi asafir maṣr .	I wanted to go to Egypt.
laʔ maʔaṣḍiiš .	No, I don't mean it.

/yareet/ 'I wish' may occur with or without the personal pronominal suffixes, and may be followed by /kaan/ and is not negated.

Negative constructions occur with the following verb negated. Study the following:

tišṛab ʔahwa maṣri ?	Would you like to drink Egyptian coffee?
yareet ! ʕandak hina?	Oh I wish I could! Do you have some here?
yareet nisaafir maṣr .	I wish we could go to Egypt.
yareetu saafir maṣr .	I wish he had gone to Egypt.
yaretkum tiigu tzuṛuuna lleela di .	I wish you would come and visit us tonight.
yareetik matimšiiš ~ yareet matimšiiš . (Negative)	I wish you (fs) would not leave.
yareetu yiigi	I wish (hope) he comes.
yareetu gah	I wish he had come.
yareetu kaan saafir maṣr .	I wish he had gone (travelled) to Egypt.

XIV.3.4 Adjectives ending in /-aan/ - Word Study List

ʔaṛfaan , a - iin (Q)	disgusted
nadmaan , a - iin	regretful
faṛɦaan , a - iin	happy
zaʕlaan , a - iin	angry
kaslaan , a - iin	lazy
ɦaṛṛaan , a - iin	hot
bardaan , a - iin	cold
taʕbaan , a - iin	tired
ʕayyaan , a - iin	sick
gaʕaan , a - iin	hungry
ʕaṭšaan , a - iin	thirsty
naʕsaan , a - iin	sleepy
ɣalbaan , a - iin	poor fellow

XIV.3.5 Drill 2

katabtu mbaariɦ	I wrote it yesterday
makatabtuuš imbaariɦ	Negative

Form similar sentences (S#1 and S#2):

1. ʕamalu
2. šafha
3. kawaaha
4. ṛaaɦu
5. ramaahum
6. ɦakaaha
7. nisiih
8. daxalu
9. ẓaṛha
10. iɦtaṛamu
11. saʕidha
12. nawwaṛu

XIV.3.6 Drill 3

Give the Egyptian Arabic for 1/2, the 19th, seventh, 16, 1/4, first (m), 1/3, second, 5/8, 3/4, last, 18, 9 3/5.

XIV.3.7 Drill 4

S#1: bikaam ilkanaba di? How much is this couch?
S#2: bixamasṭaašaṛ gineeh . Fifteen pounds.

(Study LISTS #6 and #7 - PART FIVE for furniture and currency)

Substitute:

1. chair, 8 pounds
2. table, 9 pounds
3. picture, 14 pounds
4. blanket, 3 pounds
5. small rug, 19 pounds
6. desk , 18 pounds

XIV.3.8 Drill 5

maalak ?	What is the matter with you (ms)?
ṛaasi btiwgaʕni	I have a headache .
wagaʕ (a)	to hurt
wagaʕ	pain
maalik ?	what is wrong with you? (fs)
rigli wagʕaani ~ rigli btiwgaʕni	My foot (leg) hurts (is hurting)
dirsi byiwgaʕni	My back tooth hurts.
sinaani byiwgaʕuuni	My teeth hurt.
salamtak	Hope you (ms) feel better.
salamtik	Hope you (fs) feel better.
aḷḷaah yisallimak	Thank you (to ms)
aḷḷaah yisallimik	Thank you (to fs)

Ask questions directed to ms and fs and answer using: shoulder, finger, stomach, eyes, knee, ear, tonsils, chest, arm, foot, head, teeth, nose.

XIV.3.9 Drill 6

bitɦibb ilʔakl ilmas̥ri ?

aywa baɦibbu ʔawi.

Form similar questions and answers using:

ɦibb - gaww maṣr - xaaḷiṣ

ʕirif - ʕaṛabi-kuwayyis - giddan

naam - kitiir - ʔawi

širib - ʔahwa - kitiir - xaaḷiṣ

šakaṛ - ustaaz - kitiir - giddan

širib - sagaayir - abadan

širib - sagaayir - kitiir - ʔawi

XIV.3.10 Drill 7 (See LIST #7 for Weight)

ʕaawiz aṛuuɦ issuuʔ agiib talaata kiilu tuffaaɦ, wikiilu faşulya, winuṣṣ kiilu ʔuut̥a , wikiilu baṣal. wagiib ʕeeš, wisukkaṛ, wiṣabuun, wikiilu wnuṣṣ laɦma .

suuʔ - aswaaʔ = market

Translate the above sentence. Form similar sentences using:

1. Two kilos of peaches, 1 1/2 kilos of spinach, 1 kilo of onions, tomatoes, lemons, a watermelon, salt, coffee, a loaf of bread, oil, olives, and two kilos of lamb.
2. Four kilos of oranges, two kilos of bananas, two kilos of squash, 1 1/2 kilos of tomatoes, carrots, radishes, lettuce, parsley piece of soap (i.e. a bar of soap), one kilo of rice, pickles, eggs, butter, a chicken.
3. Two and a half kilos of grapes, two melons, one kilo of dates, two kilos of okra, three kilos of egg plant, onions, cheese, black pepper, matches, and ground meat.

XIV.3.11 Drill 8 (S#1 asks, S#2 answers)

ilʔamiiṣ da loonu eeh ?

abyaḍ.

Form similar questions and answers using:

1. pencil	red
2. blouse	peach color
3. grapes	dark purple
4. shirt	brown

5. trousers	beige
6. his hair	yellow
7. her eyes	green
8. your eyes	blue
9. my shirt	olive green
10. the girl's dress	lemon yellow

XIV.3.12 Comprehension Questions based on Unit Fourteen

1. hal wilyam wiʕiltu inbaṣaṭu fmaṣr walla la? ? (/hal/EA Question Word)
2. leeh kaan laazim yirgaʕu ?
3. wiʔfu feen wihumma ṛayɦiin wiwiʔfu feen wihumma ragʕiin ?
4. ʔaʕadu ʔadd eeh fiḷanḍan wiʔadd eeh fipariis ?
5. eeh baʕḍ ilɦagaat illi ʕagabit meeri fmaṣr ? (/baʕḍ/ 'some')
6. leeh meeri muʕgaba bilʔusṛa lmaṣriyya ?
7. meeri širbit eeh ?
8. mineen biygiib haani lbunn ilmaṣri ? (/mineen/ From where ?)
9. hiyya nagwa bitistaʕmil inniʕnaaʕ kitiir ? fiʔeeh ? (/fiʔeeh/ 'in what ?')
10. ʕagabhum iššaay wilʔahwa illi addimuhalhum ? (/ʔaddim/ (Q) 'to offer')
11. baʔaalu ʔadd eeh haani filbeet ilgidiid ? (/baʔa/(a) 'to remain, stay' - as a verb)
12. iwṣiflina lbeet ilgidiid bitaaʕ haani. (/waṣaf/ (i) 'to describe')
13. sakan feen wilyam fimaṣr ?
14. meeri ɦabbit ilmaʕaadi walla maṣr ilgidiida aktaṛ ? leeh ?

XIV.3.13 Drill 9 Negative structures with verbs (two students)

ilwalad katabli gawaab --> ilwalad makatabhuliiš

Form similar sentences.

1. The girl ironed a shirt for me.
2. The boy mailed (threw) a letter to her.
3. We took it (m) for (to) them.
4. They narrated a story to us.
5. You (p) said it (m) to me.
6. I wrote a letter to her.

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XIV.4 Listening Comprehension on tape in the language laboratory.

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UNIT FIFTEEN

iddars ilxamasṭaašaṛ

meeri wnagwa

Mary and Nagwa

XV.1 Text

1. meeri muʕgaba bittaṛaabuṭ bitaaʕ ilʕeela lmaṣriyya . muʕgaba giddan biħtiṛaam iṣṣuɣayyaṛ lilkibiir , wilʔibn labuuh wiʔummu .

2. nagwa ṭabbaaxa šaṭra ʔawi . bitiʕṛaf tuṭbux akl maṣri kwayyis ʔawi . bitiħši waraʔ ʕinab , wikṛumb , wikoosa , wibtiʕmil salaṭaat mudhiša .

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XV.2 Grammatical Notes

1. Cardinal Numerals and Percentages

Note the pattern with suffix /-iin/ for 20 - 90.

ʕišriin	20
talatiin	30
arbiʕiin	40
xamsiin	50
sittiin	60
sabʕiin	70
tamaniin	80
tisʕiin	90
miyya	100

Note: /miyya/ 'one hundred', has the variant form /miit/ when in construct e.g., /miit ṛaagil/ 'a hundred men', /miit sitt/ 'a hundred ladies'.

Also: /tultumiit kitaab/ '300 books', /xumsumiit ṣuuṛa/ '500 pictures'.

waaɦid wiʕišriin	21
itneen witalatiin	32
talaata warbiʕiin	43
aṛbaʕa wxamsiin	54
xamsa wsittiin	65
sitta wsabʕiin	76
sabʕa wtamaniin	87
tamanya wtisʕiin	98

miyya waaɦid wisabʕiin	171
miteen waṛbaʕa	204
tultumiyya xamsa wtalatiin	335
ṛubʕumiyya ~ uṛbuʕumiyya	400
xumsumiyya	500
suttumiyya	600
subʕumiyya	700
tumnumiyya	800
tusʕumiyya	900
alf	1,000
alf witusʕumiyya talaata wsabʕiin	1973
milyoon	1,000,000
milyoneen~ itneen milyoon	2,000,000
xamas malayiin	5,000,000
bilyoon	billion

xamsiin filmiyya	50 %
talaata wtalatiin filmiyya	33 %
sabʕa wtisʕiin filmiyya	97 %
itneen winuṣṣ filmiyya	2.5 %
talaata waṛbaʕa min ʕašaṛa filmiyya	3.4 %
tisʕa wtamanya min ʕašaṛa filmiyya	9.8 %
iṭnaašaṛ min miyya filmiyya	.12%

2. Conjunctions

A conjunction is a word that connects words, phrases, clauses or sentences, indicating the relationship of the connected elements, e.g.:

ana šuft Ilwalad w Ilbint.	I saw the boy and the girl.
ana kalt wI šrIbt.	I ate and drank.
ana šuft ilwalad biyiktib w Inta šuft IlbInt btIlʕab.	I saw the boy writing and you saw the girl playing.

Egyptian Arabic Conjunctions may be classified as:

(a) Conjunctions immediately followed by Verbs (Conjunctions 1 - 25).

(b) Conjunctions immediately followed by Nouns or Pronouns (Conjunctions 26 - 33).

(c) Conjunctions followed by either Verbs or Nouns/Pronouns (Conjunctions 34 - 49).

Following is a list of the most common conjunctions in Egyptian Arabic with sentences illustrating only a certain number of them. The numbers occurring before the sentences correspond to the number of the conjunctions on this list.

1.	In	if (possible)
2.	Iza	if (possible)
3.	law kaan	if (contrary to fact)
4.	IIla In	except if; unless
5.	IIla Iza	except if; unless
6.	IIla law	except if; unless
7.	ɦatta In	even if
8.	ɦatta Iza	even if
9.	ɦatta law	even if
10.	lamma	when, until
11.	amma	when
12.	mahma	no matter what; regardless of what
13.	ʔabl ma (Q)	before
14.	baʕd ma	after
15.	IIɣaayIt ma	until
16.	IIɦadd ma	until
17.	waʔt ma	when
18.	saaʕIt ma	just as
19.	awwil ma	as soon as
20.	yadoob...wI...	no sooner ... than; as soon as
21.	mIn ɣeer ma	without
22.	bIduun ma	without
23.	aɦsan	lest, for fear that
24.	laɦsan	lest, for fear that
25.	IIII	because; that
26.	IIʔann	because; for
27.	mIn ɣeer	without
28.	bIduun	without
29.	bIṛṛaɣm mIn	in spite of
30.	lawla	but for
31.	lawla Inn	but for
32.	Inn	that; because
33.	amma	as for; but

34. wi ~ w	and
35. aw	or
36. walla	or
37. ya ... ya ...	either ... or
38. imma ... wiʔimma	either ... or
39. imma ... aw	either ... or
40. ya imma ... ya imma	either ... or
41. ya imma ... aw	either ... or
42. la ... wala	neither ... nor
43. innama	but as for; whereas
44. ʕašaan	because; in order to; for
45. ʕalašaan	because; in order to; for
46. laakin	but
47. bass	but , only
48. madaam	since = "because"
49. ṭaalama	as long as

Examples:

1. in gat badri ɦar̥uuɦ maʕaaha .	If she comes early, I'll go with her.
2. iza gat badri ɦar̥uuɦ maʕaaɦa .	If she comes early, I'll go with her.
3. law kaanit gat badri kunt r̥uɦt maʕaaha .	If she had come early, I would have gone with her.
5. miš ɦar̥uuɦ illa iza gat badri .	I will not go unless she comes early.
9. miš ɦar̥uuɦ ɦatta law gat badri .	I would not go even if she came early.
10. ɦar̥uuɦ lamma tiigi .	I'll go when she comes.
10. ɦaʔʕud hina lamma tirgaʕ .	I'll stay here until you come back.
12. mahma ʔaalit miš ɦasmaʕ kalamha .	Whatever she says, I won't listen to her.
13. iɣsil ideek ʔabl ma taakul .	Wash your hands before you eat.
15. uʔʕud hina liɣaayit ma tiigi.	Stay here until she comes.
18. šuftu saaʕit ma daxal .	I saw him when he entered.
19. awwil ma daxal , mišiit ana .	As soon as he entered, I left.
20. yadoob daxal wana mšiit .	No sooner had he entered, than I left.
21. kaltaha min ɣeer ma aʕr̥af eeh hiyya .	I ate it (f) without knowing what it was.

24. ʕaawiz aṛuuɦ akallimu dilwaʔt laɦsan yimši .	I want to go talk to him now, lest he should leave.
25. ana faṛɦaan illi šuftak .	I am happy because (that) I saw you (ms).
26. magaaš innahaṛda liʔannu taʕbaan .	He did not come today because he is tired.
26. magatš liʔannaha nisyit .	She did not come because she forgot.
26. magatš liʔann axuuha nisi yiʔullaha .	She did not come because her brother forgot to tell her.
27. nagaɦt min ɣeer musaʕditu .	I succeeded without his help.
29. biṛṛaɣm min musaʕditu managaɦš .	In spite of his help he did not succeed.
30. lawla musaʕditu makuntiš nagaɦt .	But for his help I would not have succeeded.
31. lawla innu saʕidni makuntiš nagaɦt .	If it were not (but for) his help I would not have succeeded.
32. huwwa faṛɦaan innu šaafak .	He is happy because (that) he saw you.
33. ana ṛuɦt , amma huwwa ʔaʕad hina .	I went, but he stayed here.
34. ana darast whuwwa naam .	I studied and he slept. (wi = and = while)
34. ana darast wnimt .	I studied and slept.
36. inta maṣri walla suuri ?	Are you Egyptian or Syrian?
36. inta ɦatiktib walla hatnaam ?	Are you going to write or sleep?
40. ya imma huwwa ya imma hiyya	Either he or she will go to Egypt
40. ɦayṛuuɦu maṣr fiṣṣeef .	in the summer.
ya imma tṛuuɦ maṣr ya imma tṛuuɦ lubnaan fiṣṣeef .	She will either go to Egypt or Lebanon in the summer. (Note verb in p)
42. la lwalad wala lbint kaanu hina .	Neither the boy nor the girl was here. (Note verb in p)
42. la kal wala širib ɦaaga mbaariɦ .	He neither ate nor drank anything yesterday.
43. ilbint gat innama lwalad magaaš .	The girl came but the boy didn't.
43. kaltu innama maʕagabniiš .	I ate it (ms) but I didn't like it.

44. magaaš ʕašaan misaafir·	He did not come because he is away (travelling).
45. gat ʕalašaan maʕaaya .	She came in order to study with me.
47. huwwa kuwayyis bass taʕbaan šuwayya·	He is all right but he is a little bit (somewhat) tired.
47. gat bass madarasitš ɦaaga·	She came but she didn't study anything.

3. Verbal Nouns of Derived Forms

It was mentioned in XIII.2.4 that Verbal Nouns of Form I are of many patterns and must be learned as lexical items.

This section discusses Verbal Nouns of the derived Forms II - X. The most common, highly productive patterns are found under List A. List B shows other patterns which are not as productive as those in List A.

List A:

Form	Verb	Verbal Noun (VN)	
II	fahhim	tafhiim	to cause to understand
II	kassaṛ	taksiir	to break
III	saaʕid	musaʕda	to help
III	zaakir	muzakra	to study
IV	akṛam	ikṛaam	to be hospitable to
V	itʕallim	taʕliim	to learn (VN of II used here)*
V	itkassaṛ	taksiir	to be broken (VN of II)*
VI	itsaaʕid	musaʕda	to be helped (VN of III)*
VI	itnaaʔiš	munaʔša	to discuss (VN of III)*
VII	inbaṣaṭ	inbiṣaaṭ	to have a good time
VIII	ištaṛak	ištiraak	to participate
IX	iɦmaṛṛ (color)	ɦamaaṛ	to become red
IX	iṭṛašš (defect)	ṭaṛaš	to become deaf
X	istaʕmil	istiʕmaal	to use

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*Notice that VN does not exist for this particular verb, VN of the form listed in parentheses is used instead.

List B: (Examples - not patterns)

Form	Verb	Verbal Noun	
II	kallim	kalaam	to speak to
III	saafir	safar̥	to travel
	gaawib	igaaba	to answer
V	itkallim	kalaam	to talk to
VI	itgaawib	igaaba	to be answered
VII	itkasaṛ	kasṛ	to be broken
X	istagaab	istigaaba	to answer a request

4. Notes on Some Form I Verbs

(a) ʔaʕad (u) (Q) 'to sit down; stay' has the Imperfect /yuʔʕud/~ /yiʔʕud/ .

(b) /wiʔif/ (a) 'to stand up; make a stop in' has /u/ as first vowel in the Imperfect. It also drops the /w/ in the Imperfect: /yuʔaf/. Likewise is /wiʔiʕ/ (a) 'to fall down', /yuʔaʕ/. This does not apply, however, to /wiṣil/ (a) 'to arrive'that has Imperfect /yiwṣal/. (Note wiṣil ~ waṣal (a) 'to arrive')

(c) /haat/ 'give me!' haat , haati - haatu . This verb occurs only in the Imperative form. It does not have Perfect or Imperfect forms.

5. Nouns of Place, Instrument and Occupation

(a) /maṭbax/ 'kitchen' is a noun of place derived from the verb /ṭabax/ 'to cook' on the pattern $maC_1C_2aC_3$ (m); /maktab/ 'office' is another noun of place derived from verb /katab/ 'to write'. /maktaba/ 'library; bookstore' is a noun of place derived from the same verb on the pattern $maC_1C_2aC_3a$ (f).

(b) /muftaaɦ/ 'key' and /munšaar̥/ 'saw' are nouns of instrument derived from the verbs /fataɦ/ 'to open' and /našar̥/ 'to saw' respectively on the pattern $muC_1C_2aaC_3$.

(c) /mudarris/ 'teacher' (m) and /mudarrisa/ 'teacher' (f); /mumar̥r̥iḍ/ 'nurse' (m) and /mumar̥r̥iḍa/ 'nurse' (f) are nouns of occupation derived from the verbs /darris/ 'to teach' and /mar̥r̥aḍ/ 'to nurse' respectively on the patterns $muC_1aC_2C_2iC_3$ (m) and $muC_1aC_2C_2iC_3a$(f) (See also XI.2.5).

Of course there are other patterns for these three categories of nouns, but those shown above are very common.

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XV.3 Practice and Drills

XV.3.1 Drill 1

betna fiih talat uwaḍ noom , wiʔooḍit ṣufṛa , wʔantireeh , wiṣaloon , wimaṭbax , wiɦammameen .	Our house has three bedrooms, a dining room, a family room, a a living room, a kitchen, and two bathrooms.

Substitute, using the following:

1. Two bedrooms, a dining room, a living room, a kitchen, and a bathroom.
2. Four bedrooms, a study, a dining room, two family rooms, a living room, a kitchen, and two bathrooms, and a toilet.

XV.3.2 Drill 2

T: fii kaam ṭaalib filfaṣl da ?

S: ilfaṣl da fiih tisʕa wʕišriin ṭaalib .

Answer the following questions:

1. issana fiiha kaam šahṛ ?
2. ilʔusbuuʕ fiih kaam yoom ?
3. fii kaam faṣl fissana ?
4. eeh humma ?
5. fii kaam ṣubaaʕ fiʔiidak ?
6. fii kaam sanya fiddiʔiiʔa ?
7. fii kaam ṭaalib hina biyiʕṛafu ʕaṛabi ?
8. ilyoom fiih kaam saaʕa ?
9. kaam diʔiiʔa fissaaʕa ?

XV.3.3 Drill 3

ɦatsaafir maṣr imta ?

yoom ittalaat tamanṭaašaṛ disimbir in šaaʔ aḷḷaah .

Form similar questions and answers using:

1. Monday, November 17
2. Wednesday, January 3
3. Saturday, March 8
4. Sunday, August 31
5. Tuesday, February 14
6. Friday, July 23
7. Thursday, October 20

XV.3.4 Drill 4

Give the Egyptian Arabic for:

1. **Would you like to drink tea or coffee? (to ms)**
2. **Let's go drink coffee.**
3. **I wanted to write her a letter today.**
4. **What do you intend to do next summer?**
5. **You (f) are sitting talking all the time. Be quiet!**
6. **He has been continually studying since 8:00 A.M.**
7. **I intend to travel to Egypt this summer.**

XV.3.5 Drill 5

- anhi (~anhu) aṭwal , haani walla samiir ?
- samiir aṭwal .

Form similar questions and answers using:

kibiir , ɦilw , ʕaali , gidiid , huhimm , ʔadiim , ṣuɣayyaṛ .

XV.3.6 Drill 6

- inta far̥ɦaan walla zaʕlaan ?
- ana la far̥ɦaan wala zaʕlaan , ana taʕbaan .

Form similar sentences using:

1. bardaan , ɦar̥r̥aan , kaslaan
2. taʕbaan , ʕayyaan , gaʕaan
3. zaʕlaan , nadmaan , ʔaṛfaan
4. gaʕaan ,ʕaṭšaan , naʕsaan
5. ʕayyaan , taʕbaan , naʕsaan

XV.3.7 Drill 7

Give the Egyptian Arabic for:

One-third, one-ninth, 1/5, the 18th, 3/4, one eighth, one-fourth, 1/2, 29, 1974, one-sixth, 1/4, 1/3, first (f), the last, the seventh, 3,592, the sixth.

XV.3.8 Drill 8 Professions and Trades (See LIST #8)

waldi duktoor waxuuya muɦaami — **My father is a doctor and my brother is a lawyer.**

Substitute:

	father	brother		mother	sister
1.	teacher	dentist	6.	nurse	professor
2.	judge	barber	7.	lawyer	doctor
3.	carpenter	goldsmith	8.	pediatrician	teacher
4.	policeman	mechanic	9.	professor	engineer
5.	butcher	engineer	10.	surgeon	waitress

XV.3.9 Drill 9

Give the Egyptian Arabic for:

125 , 389 , 7/8 , 18,033 , 678 , 26 , 73 , 3/4 , 52 ,
1976 , 83 , 99 , 11 1/2 , 698, 1978. 1987, 1996.

XV.3.10. Drill 10

Translate:

1. miin agmal ? samiira walla salwa ?
2. ilbint di akbar min binti bsanateen.
3. ilqaahiṛa akbar min iskindiriyya.
4. gaww ilqaahiṛa agmal gaww filʕaalam.
5. huwwa aṣɣaṛ awlaadi.
6. hiyya anbah ṭaaliba filfaṣl.
7. libsit agadd fustaan ʕandaha.
8. huwwa aṭwal waaɦid filfaṣl.

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XV.4 Listening Comprehension on tape in the language laboratory.

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UNIT SIXTEEN

iddars issiṭṭaašaṛ

XVI.1 Text

ilʕaša

Dinner

Mary	aḷḷaah! gamiila ?awi ilbamya di ya nagwa. ṭaaẓa ?awi. ?uliili, mineen ištaritiiha?	Oh! This okra is very good, Nagwa; it's very fresh. Tell me, where did you buy it?
Nagwa	ištaritha min issuu? iššar?i.	I bought it at the Eastern Market.
Mary	iddiini ʕinwaanu ?abl ma aṛawwaɦ wiɦyaatik.	Let me have the address before I leave, please.
Nagwa	min ʕinayya.	With great pleasure.
Mary	tislam ʕineeki.	Thank you very much.
Nagwa	kuli ya meeri. aɣriflik bamya taani. intu makaltuuš.	Have some more, Mary. Neither of you have eaten any.
Helen	waḷḷaahi kalt ktiir. miš ?adra xaaḷiṣ.	Really, I have had plenty. I just can't hold another bite.
William	ana aaxud šiwayyit ṛuzz biššiʕriyya. mafiiš agmal min iṛṛuzz ilmaṣri abadan.	I'll take a little rice with vermicelli. There is nothing better than Egyptian rice, ever.
Hani	bilhana wiššifa. itfaḍḍal.	Glad you like it. Here.
George	wana law samaɦti iddiini šiwayyit ṛuzz.	Me too, please. Let me have a bit of rice.
Nagwa	itfaḍḍal. ...	Please, here ...
	ya meeri xudi ɦaaga; ṭaba?ik faaḍi; xudi kufta walla kabaab wiɦyaatik, ʕašaan xaṭri.	Mary take something; your plate is empty. Take some meat balls or broiled meat, please.
Mary	ṭayyib yasitti ... ... bass. kifaaya. ana aɦibb afaḍḍi	OK ... that is enough. I like to empty my plate. I don't

Mary (cont.)	
ṣaɦni maɦibbiš axalli fiih ɦaaga .	like to leave anything on it.
... ...	
Nagwa	
tišṛabu ʔahwa walla šaay ? anna ʕamaltilkum baʔlaawa , wibasbuusa .	Would you like tea or coffee? I made you some baklawa and semolina cake.
George	
aḷḷaah . ana aɦibb ilbaʔlaawa moot .	Great! I love baklawa!
Helen	
wana yaṭanṭ nagwa amuut filbasbuusa .	Aunt Nagwa, I love semolina cake.
William	
ilmuhimm, hatišṛabu eeh ? ana ʕaawiz šaay binniʕnaaʕ .	Come on now, what are you going to drink? I want tea with mint.
Mary, Helen and George	
wana kamaan .	Me too.
Hani	
kullina ɦanišṛab šaay binniʕnaaʕ .	All of us will take mint tea.
Nagwa	
itfaḍḍalu fiṣṣaaḷa wana ɦagiib iššaay hinaak .	Let's go to the hall (family room), and I'll bring the tea there.
... ...	
Hani	
wi eeh taani ʕagabak ya žorž fmaṣr ɣeer ilbaʔlaawa ?	George, what else did you like other than baklawa in Egypt?
George	
ʕagabni iššaʕb ilmaṣri. šaʕb aṣiil . luh ɦaḍaṛtu , wtaqaliidu , wiʕadaatu. iššaʕb ilmaṣri šaʕb kariim .	I liked the Egyptian people, a people of great origin. They have their own civilization and traditions and customs. The Egyptians are a hospitable people.
Helen	
žorž muʕgab bixiffit damm ilmaṣriyyiin ; wana kamaan amuut finnukat ilmaṣriyya	George admires the Egyptians for their joviality and their sense of humor, and I adore Egyptian

Helen (cont.)

wilɦikayaat iššaʕbiyya , wibil?axaṣṣ ɦikayaat guɦa .	jokes and folk tales and particularly the Goha stories.

Hani

iɦkilna ɦikaaya walla nukta tkuuni smiʕtiiha fmaṣr .	Tell us then a story or a joke that you heard in Egypt.

Helen

žorž ɦaafiẓ ɦikayaat guɦa kullaha. iɦkilna ya žorž ɦikaaya min ɦikayaat guɦa .	George has memorized all the Goha stories. George, tell us one of the Goha stories.

George

ɦikaayit guɦa wʕammu

maṛṛa waaɦid ṛaaɦ liguɦa w?allu " ana ʕammi ʕumṛu tamanya wtisʕiin sana " faguɦa ?allu " ṭab wi?eeh yaʕni ! tamanya wtisʕiin sana di wala ɦaaga . ana ʕammi law kaan ʕaayiš , kaan zamaanu ʕandu miyya wtisʕiin sana " .

The Story of Goha and his Uncle

Once a man went to Goha and told him "My uncle is 98 years old." Goha then told him "So what! 98 is nothing; if my uncle had lived, he would have been 190 years old."

Nagwa

aḷḷaah . ɦilwa ?awi lɦikaaya di . iɦkilna waɦda tanya .	Well done! That one is a very nice story. Tell us another one.

George

ɦikaayit guɦa wiɦmiiru

maṛṛa guɦa kaan ʕandu ʕašaṛ ɦimiir,xadhum lissuu? ʕašaan yibiʕhum. ṛaaɦ rikib ʕala ɦumaaṛ minhum wittisʕa ttanyiin sa?hum ?uddaamu. wibaʕdeen ?aʕad yiɦsib ilɦimiir li?i tisʕa , li?annu huwwa kaan raakib ʕala ɦumaaṛ min ilɦimiir wilamma nizil min foo? ilɦumaaṛ illi kaan raakib ʕaleeh wiḥasabhum , li?i ʕašaṛa . wilamma kaan yiṭlaʕ foo? ilɦumaaṛ wiyiɦsib, yil?a tisʕa. wilamma yinzil min foo? ilɦumaaṛ , wiyiɦsib , yil?a ʕašṛa . ?aal " izzaay ilmas?ala di ?, miš mumkin ! mayimkinš ! ." li?i waaɦid ṛaagil,ṛaaɦ ɦakaalu lɦikaaya , wi?allu lmas?ala kaza wkaza , wi?allu " aḷḷaah yixalliik iɦsib dilwa?ti wšufli fii kaam ɦumaaṛ hina ." iṛṛaagil dukha ?allu " yasiidi ana šaayif hina ɦiḍaašaṛ ɦumaaṛ ."

Goha and his Donkeys

Once Goha had ten donkeys. He took them to the market in order to sell them. He rode on one donkey (of them) and the other nine he drove in front of him. And then (afterwards) he kept counting the donkeys and found nine, because he was riding on one (donkey of the donkeys). And when he got off the donkey on which he was riding and counted them, he found ten. Then when he would get on the donkey and count, he would find nine. And when he would get off and count, he would find ten. He said "What is going on here? That is not possible! That is not possible!" He found a man and told him the whole story (and told him thus and so) and told him "Please count now and see (for me) how many donkeys there are here!" That other man said "Sir, I see here eleven donkeys."

Mary	
issaaʕa ṭnaašar̥ , yal̥l̥a biina·	It's 12:00. We'd better be going.
tiṣbaɦu ʕala xeer .	Good night.
Nagwa	
lissa badri .	It's still early.
William	
maʕlihš . nišufkum bukr̥a nšaaʔ aḷḷaah .taʕaalu ʕandina· ishar̥u mʕaana .	It's all right. We'll see you tomorrow. Come to our place and visit with us in the evening.
Hani	
inšaaʔ aḷḷaah .	We will.
Mary, Helen, William and George.	
tiṣbaɦu ʕala xeer .	Good night.
Nagwa and Hani	
wintu min ahl ilxeer .	Good night to you.

ṭaaẓa (invariable)	fresh
ištara	to buy
suuʔ - aswaaʔ	market
idda	to give, hand over
ʕinwaan - ʕanawiin	address
ṛawwaɦ	to go home (leave (for home)
wiɦyaatak	please (said to ms)
min ʕinayya	with great pleasure (by my eyes)
tislam ʕineek	thank you (ms) as response to min ʕinayya

ɣaṛaf (i)	to ladle
taani	again, another time
ʔidir (a) (Q)	to be able to
xaaḷiṣ	at all (with negative structures)
šiʕriyya	vermicelli
abadan	at all, never (with negative struct.)
bilhana wiššifa	Hope you will enjoy it (Lit.: May it do you much good and give you the best of health).
ṭabaʔ - aṭbaaʔ	plate
law samaɦt	please (to ms)
kufta	oblong or spherical hamburgers or meat balls
kabaab	meat broiled on a skewer, shish kebab
ʕašaan xaṭri	please; please do it for me
kifaaya	(that is) enough
faḍḍa	to empty
ṣaɦn - ṣuɦuun	plate, dish
xalla	to leave, let
baʔlaawa	pastry made of puff paste with syrup and pistachios or walnuts, baklava
basbuusa	Egyptian semolina cake
aɦibb ... moot	I adore ...
maat (u)	to die
amuut fi ...	I adore ...
ṭanṭ	auntie
ilmuhimm	the important thing is ...; well ...
kamaan	also
ṣaaḷa - aat	hall, hallway; family room
šaʕb - šuʕuub	people of a country
aṣiil - uṣaḷa	of excellent origin
ɦaḍaaṛa	civilization
taʔliid ~ taqliid - taʔaliid ~ taqaliid	tradition
ʕaada - aat	habit, custom
kariim - kuṛama	generous, hospitable
xafiif - xufaaf	light (in weight)

dammu xafiif	he is light-hearted, jolly, jovial, funny, likeable
xiffit damm	jolliness, joviality
nukta - nukat	joke
nakkit	to joke
bilʔaxaṣṣ	especially; in particular
fa-	and then; well; then; for (because)

guɦa: Goha is the hero of many short stories and anecdotes told and retold among the people of Egypt and all the countries of the Arab World, as well as several parts of the Near East, e.g. Iran, Turkey, etc. An apparent simpleton, sometimes intelligent, other times sly, he gets the laugh in the end by some silly remark. Collections of his stories are found in all the countries of the Near East.

ɦifiẓ (a)	to memorize
ʕamm - ʕimaam	paternal uncle
ṭab wiʔeeh yaʕni ~ wiʔeeh yaʕni	Well, so what!
wala ɦaaga	nothing
zamaan	in the past; time
kaan zamaanu	he would have (been)
ɦumaar̥ - ɦimiir	donkey
mar̥r̥a	once upon a time
saaʔ (u)	to drive (animals or vehicles)
ɦasab (i)	to count
ṭiliʕ (a)	to ascend, go up, get up, get on
izzaay	how (come)?
mumkin	possible
liʔi (a)	to find, meet
kaza	thus, so and so, such and such
kaza wkaza	this and that ..., so and so, such and such
aḷḷaah yixalliik	please (to ms)(Lit.: May God save you)
maʕlihš	forget it, it's nothing, don't worry
sihir (a)	to stay up late

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XVI.2 Grammatical Notes

1. Derived Verb Forms Forms II - VI (Weak)

/ištara/ 'to buy', /idda/ 'to give' , /r̥awwaɦ/ 'to go home',

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/faḍḍa/ 'to empty' and /xalla/ 'to let; to leave' are all derived weak verbs. As mentioned before many roots do not occur in all forms. Here we may add that not every derived verb form has a corresponding Form I.

/ištara/ 'to buy' is Form VIII Final Weak, derived from /šara/ 'to buy' (a form not used), while /ṛawwaɦ/ 'to go home' is Form II Medial Weak, derived from /ṛaaɦ/ 'to go'.

In the following section we will only discuss some of the most common Derived Weak Verbs, Forms II - VI.*

(a) Form II Medial Weak

Examples:

ṛawwaɦ	to go home	< ṛaaɦ	(u)	to go
ʔawwim (Q)	to cause to get up	< ʔaam	(u) (Q)	to get up
ʕawwim	to cause to swim	< ʕaam	(u)	to swim
xawwif	to frighten	< xaaf	(a)	to fear
nayyim	to cause to sleep	< naam	(a)	to sleep
šayyil	to cause to carry	< šaal	(i)	to carry
fawwit	to cause to pass	< faat	(u)	to pass
zawwid	to add	< zaad	(i)	to increase

Note: /zawwid/ 'to add' means 'to cause to increase,' and is thus causative in meaning.

Conjugation of /xawwif/ 'to frighten' Form II Medial Weak

	Perfect	Imperfect	Imperative
huwwa	xawwif	biyxawwif	
hiyya	xawwifit	bitxawwif	
humma	xawwifu	biyxawwifu	
inta	xawwift	bitxawwif	xawwif
inti	xawwifti	bitxawwifi	xawwifi
intu	xawwiftu	bitxawwifu	xawwifu
ana	xawwift	baxawwif	
iɦna	xawwifna	binxawwif	

Participle ('having frightened')

ms	fs	p
mixawwif	mixawwifa	mixawwifiin

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* > = becomes, changes to
< = is derived from

(b) Form II Final Weak

Examples:

maššša	to walk s.o	< miši	(i)	to go, walk
ṣaɦɦa	to wake s.o up	< ṣiɦi	(a)	to wake up
ramma	to scatter s.th, throw away	< rama	(i)	to throw
ʔaṛṛa (Q)	to cause to read	< ʔaṛa	(a)	(Q) to read
faḍḍa	to empty s.th	< fiḍi	(a)	to be empty

All Form II Final Weak Verbs have the structure /CVCCa/ in the perfect. Note the vowels of the perfect and imperfect; also note imperative forms in the following paradigm.

Conjugation of /faḍḍa/ 'to empty' Form II Final Weak

	Perfect	Imperfect	Imperative
huwwa	faḍḍa	biyfaḍḍi	
hiyya	faḍḍit	bitfaḍḍi	
ɦumma	faḍḍu	biyfaḍḍu	
inta	faḍḍeet	bitfaḍḍi	faḍḍi
inti	faḍḍeeti	bitfaḍḍi	faḍḍi
intu	faḍḍeetu	bitfaḍḍu	faḍḍu
ana	faḍḍeet	bafaḍḍi	
iɦna	faḍḍeena	binfaḍḍi	

Participle 'having emptied'

ms	fs	p
mifaḍḍi	mifaḍḍiyya	mifaḍḍiyyiin

(c) Form III Final Weak

Examples:

laaʔa	to meet s.o	< laʔa	(a)	to find
ɦaama	to defend s.o	< ɦama	(i)	to defend
ʔaaḍa (Q)	to sue s.o	< ʔaḍa	(i) (Q)	to finish

Note the vowels of the perfect and imperfect forms; also note the imperative forms in the following paradigm.

Conjugation of /laaʔa/ 'to meet s.o, or s.th' Form III Final Weak

	Perfect	Imperfect	Imperative
huwwa	laaʔa	biylaaʔi	
hiyya	laaʔit	bitlaaʔi	
humma	laaʔu	biylaaʔu	

	Perfect	Imperfect	Imperative
inta	la?eet	bitlaa?i	laa?i
inti	la?eeti	bitlaa?i	laa?i
intu	la?eetu	bitlaa?u	laa?u
ana	la?eet	balaa?i	
iɦna	la?eena	binlaa?i	

Participle ('having met')

ms	fs	p
milaa?i	mila?iyya	mila?iyyiin

(d) Form V Final Weak

Examples:

itfaḍḍa	to be emptied	< faḍḍa	to empty
itdaffa (>iddaffa)	to warm oneself	< daffa	to make warm
itɣadda	to have lunch	< ɣadda	to give lunch
itʕašša	to have dinner	< ʕašša	to give dinner
itmašša	to take a walk	< mašša	to take s.o for a walk

Note the vowels of the perfect and imperfect; also note imperative forms in the following paradigms.

Conjugation of /itɣadda/ 'to have lunch' Form V Final Weak

	Perfect	Imperfect	Imperative
huwwa	itɣadda	biyitɣadda	
hiyya	itɣaddit	bititɣadda	
humma	itɣaddu	biyitɣaddu	
inta	itɣaddeet	bititɣadda	itɣadda
inti	itɣaddeeti	bititɣaddi	itɣaddi
intu	itɣaddeetu	bititɣaddu	itɣaddu
ana	itɣaddeet	batɣadda	
iɦna	itɣaddeena	binitɣadda	

Participle ('having had lunch')

ms	fs	p
mitɣaddi	mitɣaddiyya	mitɣaddiyyiin

(e) Form VI Final Weak

Examples:

itdaawa (>iddaawa)	to be cured	< daawa	to remedy
itlaa?a	to meet one another	< laa?a	to meet s.o, s.th

Note the vowels of the perfect and imperfect forms; also note the imperative forms.

Conjugation of /itlaa?a/ 'to meet one another' Form VI Final Weak

	Perfect	Imperfect	Imperative
huwwa	itlaa?a	biyitlaa?a	
hiyya	itlaa?it	bititlaa?a	
humma	itlaa?u	biyitlaa?u	
inta	itla?eet	bititlaa?a	itlaa?a
inti	itla?eeti	bititlaa?i	itlaa?i
intu	itla?eetu	bititlaa?u	itlaa?u
ana	itla?eet	batlaa?a	
iħna	itla?eena	binitlaa?a	

Participle 'having met one another'

ms	fs	p
mitlaa?i	mitla?iyya	mitla?iyyiin

2. Question Words and Interrogation

(a) Interrogation is achieved by intonation, e.g.:

ilwalad da kwayyis .	This boy is good.
ilwalad da kwayyis ?	Is this boy good?

(b) It is also achieved by the use of /huwwa/ , /hiyya/ , and /humma/ 'is he ...?', 'is she ...?' , 'are they ...?', 'do, did ... etc., e.g.:

huwwa lwalad da kwayyis ?	Is this boy good?
hiyya lbint ṛaaɦit maṣr ?	Did the girl go to Egypt?

(c) Interrogation is also achieved by certain words and phrases, e.g.:

ɦaḍritak maṣri , miš kida ?	You are Egyptian, aren't you? (isn't that so?)
ṛuɦt maṣr walla la? ?	Did you go to Egypt or not?
katabt ilgawaab walla lissa ?	Did you write the letter or not (yet)?
ana šuftak imbaariɦ , walla eeh ?	Did I see you yesterday, or not? (or what?)

(d) Question Words:

miin	who?	mineen	where from?
imta	when?	izzaay	how?
feen	where?	anhu	which one (ms)?

anhi	which (fs)?
anhum	which(p)?
ayy	which (ms, fs, p)?
kaam	how much? how many?
bikaam	how much?
eeh	what?
?add eeh (Q)	how many? to what extent?
leeh	why?
maa + l + pron. suffix	What is the matter with ...?
ʕala eeh	what for?
išmiʕna	why?
hal	EA question introducer

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XVI.3 Practice and Drills

XVI.3.1 Drill 1

Kinship terms (Study LIST #9 - PART FIVE - WORD LISTS)

S#1: waldak biyištaɣal eeh ?	What does your father do? /ištaɣal/ 'work'
S#2: mudarris .	(He is a) teacher.

Form similar questions and answers:

1. maternal uncle , pharmacist
2. father-in-law , lawyer
3. paternal aunt , nurse
4. brother , engineer
6. paternal uncle , grocer
6. sister , doctor
7. maternal aunt , lawyer
8. cousin (fa br so) , cook
9. cousin (mo si da) , teacher
10. mother , doctor

XVI.3.2 Drill 2

T: xawwif ilwalad - hiyya

S: hiyya xawwift ilwalad

Form sentences, using the following:

1. ʕawwim , ibnu - ana
2. nayyim , bintu - inta
3. šayyil , uxtu - inti
4. mašša , axuuh - hiyya
5. saɦɦa , ummu - inta
6. ?aaḍa , ʕammu - intu
7. itɣadda maʕa , xaalu - iɦna
8. itlaa?a maʕa , ɦamah - inti

XVI.3.3 Drill 3 Negative (Perfect + Ind. Obj)

S#1: katabtilak gawaab imbaariɦ I wrote you (ms) a letter yesterday.

S#2: makatabtilakš gawaab imbaariɦ. Negative
S#3: makatabtulakš imbaariɦ . Negative

Substitute:
ʕamaltilak , ʔahwa
kawitlak , ʔamiiṣak
ramitlak , gawabaatak
ɦakitlak , ilɦikaaya
ʔultilak , ilɦikayaat

XVI.3.4 Drill 4 Translate:

1. She did not mail them for me.
2. They did not narrate it (f) for me.
3. He did not mail them for her.
4. She did not iron it (m) for him.
5. You (ms) did not write it (m) for me.
6. You (fs) did not make it (f) for him.
7. You (p) did not make it (m) for them.

XVI.3.5 Drill 5

Translate:

1. When he came I was asleep.
2. Take either the orange or the apple.
3. I greeted him without knowing him.
4. She waited until I came.
5. He does not like her in spite of her beauty.
6. Are you tired or ill?
7. I am neither tired nor ill; I am hungry.
8. If he comes, I'll go with him.
9. I went there because I wanted to see her.

XVI.3.6 Drill 6

inta ɦáṛṛaan walla bardaan ?
ana la ɦaṛṛaan wala bardaan , ana taʕbaan .

Form similar sentences using:

1. faṛɦaan - zaʕlaan - ʔaṛfaan
2. taʕbaan - ʕayyaan - kaslaan
3. gaʕaan - ʕaṭšaan - naʕsaan

4. ʔaṛfaan - zaʕlaan - ʕayyaan
5. nadmaan - zaʕlaan - ʔaṛfaan
6. zaʕlaan - ʔaṛfaan - faṛħaan

XVI.3.7 Drill 7

aggaṛt šaʔʔa mafruuša .	I rented a furnished apartment.
fiiħa eeħ ?	What is in it?

aggaṛ	to rent, to let for rent
šaʔʔa - šuʔaʔ	apartment
faraš (i)	to furnish
mafruuš	furnished

Complete the above conversation: (See LISTS #6 & 10 - Part Five) Three rooms : a bedroom - bed, cupboard, chest of drawers, two night stands . dining room - dining table, buffet, seven chairs . study - desk, table, chairs, small couch . living room - couch, four chairs, three tables, mirror, TV set . kitchen - gas range, refrigerator.

XVI.3.8 Drill 8

maʕaak fakkit gineeh ?	Do you have change for a pound?
/fakka/	'change' (money)

Ask similar questions using:

1/2 a pound, 1/4 pound, 10 piasters, 5 piasters, a 2 piaster piece, half a piaster.

XVI.3.9 Drill 9

iwzinli nuṣṣ kiilu ʕinab min faḍlak .	Weigh half a kilo of grapes for me, please.

Ask similar questions using:

2 kilos tomatoes. 1/2 kilo bananas. 3 kilos squash. 1 kilo green beans. 4 kilos oranges. 1 1/2 kilos apples. 2 1/2 kilos of peaches.

wazan (i)	to weigh

XVI.3.10 Drill 10

ħaḍritak bitištaɣal eeh ?	What do you do? (What is your job?)

muɦaami ; wiɦaḍritak ?	I am a lawyer; and you?
mudarris	I am a teacher.

Ask similar questions; then answer, using the following:

1. teacher, physician. 2. pharmacist, judge. 3. butcher, grocer. 4. nurse, maid. 5. waiter, surgeon. 6. carpenter, cook. 7. accountant, porter. 8. mechanic, osteopath. 9. gynecologist, driver. 10. dentist, barber.

XVI.3.11 Drill 11 Negative (Future)

ɦaktib darsi bukṛa	I will write my lesson tomorrow.
miš ɦaktib darsi bukṛa	Negative
maɦaktibuuš bukṛa	Variant negative

Substitute: (give the two variant negative constructions)

1. he, see, his girl friend
2. they, go, to the cinema
3. I, iron, her blouse
4. we, mail (throw), the letters
5. you (fs) enter, the film (i.e. the movie)
6. you (ms) narrate, the story

XVI.3.12 Drill 12

Give the Egyptian Arabic for the following:

435, 173, 22, 1974, 93%, 587, 743, 57%, 17, 23, 19, 60, 73, 63.

XVI.3.13 Drill 13

Translate:

1. in gat ɦaṛuuɦ maʕaaha .
2. ɦaṛuuɦ lamma tiigi .
3. iɣsili ideeki ʔabl ma takli .
4. šuftaha saaʕit ma daxalit .
5. hiyya daxalit wana mšiit .
6. ɦaṛuuɦ akallimha dilwaʔt laɦsan timši .
7. ana farɦaan ʔawi lli šuftik .
8. miš ɦatiigi bukṛa ʕašaan ɦatsaafir .

XVI.3.14 More Auxiliaries

The Auxiliaries /zamaan/ 'must have', 'would have' and /yadoob/ 'just' are followed by:pronominal suffix, personal pronoun or noun plus verb in perfect. /yadoob/ may be followed by a verb in imperfect e.g., yadoob ana adxul whuwwa yimši 'just as I enter, he leaves.'

Examples:

zamaanu gah	He must have come.
yadoobu gah	He just came.
kaan zamaanak fimaṣr dilwaʔt.	You would have been in Egypt now.
law kunna mšiina badri kaan zamanna hnaak .	Had we left early we would have been there.
yadoob ana daxalt wihuwwa miši .	Just as I entered, he left.
zamaan haani wiṣil .	Hani must have arrived by now.

XVI.3.15 Comprehension questions based on Unit Sixteen .

1. ʕagabithum ilbamya walla laʔ ?
2. mineen bitištiri nagwa lbamya ?
3. kalu kwayyis walla laʔ ?
4. ṭabxitluhum eeh nagwa ?
5. širbu eeh baʕd ilʕaša ?
6. ittaɦliyya kaanit eeh ?

ɦalla	to have dessert
taɦliyya ~ taɦliya	dessert (fruits, sweets, etc.)

7. žorž ʔaal eeh wihelen ʔaalit eeh ʕala ttaɦliyya ?
8. eeh illi ʕagab žorž fmaṣr ?
9. ilmaṣriyyiin maʕṛufiin biʔeeh ?
10. ʔullina hikaayit guɦa wʕammu .
11. ʔullina ɦikaayit guɦa wilɦimiir .

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XVI.4 Listening Comprehension on tape in the language laboratory.

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UNIT SEVENTEEN

iddars issabaʕṭaašaṛ

XVII.1 Review - /muṛagʕa/

zayy ma šufna , nagwa ṭabbaaxa hayla . ṭabaxit bamya billaħma , wṛuzz maṣri , wkufta , wkabaab , wiʕamalit salaṭaat mudhiša , wʕamalit kamaan basbuusa wbaʔlaawa .

šufna lkaṛam ilmaṣri . ilmaṣriyyiin maʕṛufiin bilkaṛam . šuftu izaay nagwa kaanit dayman tiʔuul liḍyufha "aɣriflukum bamya taani , xudu kufta walla kabaab , xudi šwayyit ṛuzz ya meeri , intu makaltuuš ."

ilmuhimm , meeri , wiwilyam , wižorž , wihelen biyħibbu lʔakl ilmaṣri moot . ilħaʔiiʔa ('the truth is') ilʔakl ilmaṣri mayaʕluuš ʕaleeh akl filʕaalam kullu. ('the best food ever').

helen wižorž istafaadu ('benefited') ʔawi min ziyaṛithum limaṣr: šaafu lʔahṛaamaat, wabu lhool ('the Sphinx'). wisafru skindiriyya wluʔṣur wiʔaṣwaan . ahamm ħaaga hiyya innuhum istafaadu giddan min issaqaafa ('culture') lmaṣriyya wiʕirfu ħagaat kitiira ʕan ilʔadab iššaʕbi , wilʕadaat wittaqaliid ilmaṣriyya .

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XVII.2 Drills - /tamariin/

Drill 1

laazim azaakir .	I must study.

Substitute:

1. he , do , his homework
2. we , go , now
3. you (ms) , come , tomorrow
4. they , write , letters , to their friends
5. you (fs) , love , your daughter
6. she , iron , her blouse
7. you (p) , respect , the little boys

Drill 2

S#1:	ɦakalhum ɦikaayit guɦa wʕammu .	He told them the story of Goha and his uncle.
S#2:	ɦakahalhum .	He said it to them.
S#3:	maɦakahalhumš .	He did not say it to them.

Form similar sentences:

1. she, ironed, the shirt, for him
2. we, mailed, the letters, for them
3. they, showed, the books, to us (/warra/ 'to show')
4. he, dressed, the boys, for them
5. we, smashed, the cups, for you (p)

Drill 3

ištara kiilu bamya .	He bought a kilo of okra.

Substitute:

1. I , 3 kilos , grapes
2. you (ms) , 1 pound , coffee (ṛaṭl - aṛṭaal 'pound')
3. we , 1 1/2 kilos , figs
4. they , 4 pounds , tea (aṛbaʕ tiṛtaal)
5. you (fs) , 6 kilos , rice
6. he , 2 pounds , sugar (ṛaṭleen)
7. she , 3 kilos , oranges (talaata kiilu)
8. I , 4 kilos , peaches
9. you (p) , 2 kilos , meat (itneen kiilu)
10. they , 2 pounds , salt
11. you (fs) , 2 kilos , eggplant
12. she , 2 1/2 kilos , tomatoes
13. I , 2 1/4 pounds , coffee
14. we , 3 kilos , squash
15. they , 2 kilos , greenbeans

Drill 4

la?ya lʕaṛabi sahl ya meeri ?	Mary, do you find Arabic easy?
ilʕaṛabi sahl ?awi .	Arabic is very easy.
inta btiʕṛaf ʕaṛabi kwayyis ?awi ya žorž .	George, you know Arabic very well.

Remarks

(a) In Egyptian Arabic names of languages usually occur with the definite article.

ilʕaṛabi sahl . Arabic is easy.

(b) When names of languages occur as an object following a verb, the definite article is dropped.

bitiʕṛaf ʕaṛabi kwayyis ʔawi . "You know Arabic very well."

(See LIST #11 PART FIVE - WORD LISTS)

T:	ɦaḍritak bitiʕaṛaf kaam luɣa?	How many languages do you speak (know)?
S:	baʕṛaf ʕaṛabi wngiliizi wfaṛansaawi .	I speak Arabic, English, and French.

Answer using:

1. Arabic , German
2. Greek , Armenian
3. Arabic , French
4. Japanese , Italian
5. English , Latin
6. French , Arabic
7. Spanish , French
8. Russian , English

Drill 5

katabt darsi mbaariɦ . I wrote my lesson yesterday.

Substitute:

1. he , put on , his new shoes
2. we , beat , the boys
3. I , understood , this lesson
4. you (fs) , asked for, a cup of coffee
5. they , thanked, their teacher
6. you (ms), ate squash
7. she, went ,to the movies
8. you (p) , took off , your hats
9. we , returned, at 9:00 p.m.
10. he , drank , mint tea
11. they , paid, five pounds
12. you (fs) , opened, my room
13. she, did , her homework
14. you (ms) , went , to your friend's place
15. he , saw , my brother

Drill 6

Give the Egyptian Arabic for:

1977 , 83 , 92 1/4 , 74% , 65 3/5 , 9:30 a.m. , 6:00 sharp , 7:15 p.m. , 8:25 , midnight .

Drill 7

nifsi aštiri bluuza beeḍa .	I would like to buy a white blouse.

Substitute:

1. grey suit
2. brown shoes
3. purple dress
4. yellow shirt
5. green trousers
6. beige hat
7. black handbag
8. red car
9. blue trousers
10. orange dress

Drill 8

ʕumṛi ma kalt ilbamya .	I've never eaten okra.

Substitute:

1. he , baklava
2. she , drink , mint tea
3. I , drink , whiskey
4. they , smoke , cigarettes
5. you (ms) , drink , coffee
6. we , garlic
7. he , onions
8. you (fs) , green peas
9. she , rice
10. you (p) , Egyptian bread

Drill 9

Give the verbal noun:

Verb	Verbal Noun
1. katab	kitaaba
2. zaakir	
3. akṛam	
4. ʕamal	
5. daras	
6. inbaṣaṭ	inbiṣaaṭ
7. fahhim	
8. istaʕmil	
9. kassaṛ	
10. saafir	

Verb	Verbal Noun
11. itkallim	
12. ṭabax	
13. fataɦ	fatɦ
14. nizil	
15. daxal	
16. baaʕ	beeʕ
17. ḍaṛab	
18. šaaf	
19. miši	
20. šaal	šeel

Drill 10

Give the Active Participle. Also give the Passive Participle if it occurs. Identify verb forms and give meanings.

katab: (AP) kaatib , a -iin (Form I) 'to write'
(PP) maktuub , a - iin

1. libis
2. xaaf
3. rama
4. dafaʕ
5. baan
6. daras
7. kassaṛ
8. ṭalab
9. naam
10. ʕirif
11. baaʕ
12. kallim
13. ʕaaš
14. ḍaṛab
15. kawa
16. saaʕid
17. fihim
18. daxal
19. miši
20. šakaṛ
21. ṛaaɦ
22. istaʕmil
23. ištara
24. ʕamal
25. zaaṛ
26. nizil
27. mašša
28. itfaṛṛag
29. iɦmaṛṛ
30. iṭṭammin
31. ʕallim
32. zaakir
33. itmašša
34. inkasaṛ
35. itʕallim
36. itnaaʔiš
37. gaawib
38. iɦtaṛam
39. saafir
40. ʔaal

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XVII.3 Listening Comprehension on tape in the language laboratory.

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UNIT EIGHTEEN

iddars ittamanṭaašaṛ

XVIII.1 Text

ʕand wilyam wimeeri

At the Place of William and Mary

William	
ahlan , ahlan . eeh innuuṛ da !	Welcome, how nice to see you!
Hani	
aḷḷaah yixalliik . innuuṛ nuṛkum . feen ilʔawlaad ?	Thank you. It's nice to see you. Where are the children?
Mary	
biyitfaṛṛagu ʕa ttilivizyoon .	They are watching TV.
Calling her children:	
helen , žorž taʕaalu .	Helen, George, come here!
Helen and George	
ɦaaḍiṛ yamaama .	Ok mommy.
To the Guests:	
aɦlan - misaaʔ ilxeer .	Hello - good evening.
Nagwa and Hani	
ahlan wasahlan - misaaʔ innuuṛ.	Hello - good evening.
Hani	
žorž , ʔulli , ʕagabitak baṛaamig ittilivizyoon fimaṣr walla laʔ ?	Tell me George, did you like the TV programs in Egypt or not?
George	
ṭabʕan.	Of course.
Helen	
wihiyya di ʕawza kalaam ?	That goes without saying.
Nagwa	
eeh illi ʕagabkum fittilivizyoon ilmaṣri ?	What is it that you liked about Egyptian TV?
Helen	
ɦagaat kitiira· ittilivizyoon ilmaṣri fiih baṛaamig munawwaʕa aɦsan min hina . awwalan , ṭabʕan , ilʔiʕlanaat ʔulayyila ʔawi ʔawi , miš zayy hina· wibaʕdeen kull birnaamig tiɦissi innu maʕmuul maxṣuuṣ	Many things. Egyptian TV has a greater variety of programs than here. First of all, of course, commercials are very very few, unlike here. Then you feel that each program is especially made to

ʕalašaan yinaasib issinn wilʕaʔliyya wittafkiir bituuʕ innaas illi lbirnaamig maʕmuul ʕalašanhum .	suit the age, mentality, and thinking of the people for whom the program is made.
George	
helen kalamha maẓbuuṭ . xudi masalan birnaamig ilʔaṭfaal fimaṣr . yasalaam ħaaga aaxir ħalaawa -- aɣaani , ṛaʔṣ , tamsiliyyaat wimasṛaħiyyaat , šiʕr , zagal qiṣaṣ , wiħkayaat šaʕbiyya .	Helen is right. Take for example the children's program in Egypt. Gosh! It's the nicest thing there is. You have songs, dances, plays, poetry, popular poems, stories and folk tales.
Hani	
ʔulli yažorž ʕagabak ilʔadab iššaʕbi lmaṣri	Tell me George, did you like Egyptian folk literature?
George	
giddan .	Very much.
Helen	
ana kamaan ʕagabitni lbaṛaamig iššaʕbiyya , zayy ilfukaaha ššaʕbiyya masalan .	I liked the folk programs too, such as folk humor for example.
George	
mafiiš aħsan min ilfukaaha iššaʕbiyya lmaṣriyya .	There is nothing better than Egyptian popular humor.
Nagwa	
kuntu btismaʕu našrit ilʔaxbaaṛ ?	Did you listen to the news?
Helen	
aywa . ana kunt bafham muʕẓamha , taʔriiban kull ħaaga. ṭabʕan zayy ma nti ʕarfa našrit ilʔaxbaaṛ fiiha kalaam kitiir billuɣa lfuṣħa ; yaʕni fuṣħa wʕammiyya maʕa baʕḍ .	Yes. I understood most of it; almost everything. Of course, as you know the newscasts have a lot of words in Classical Arabic; I mean Classical and colloquial together.
Hani	
winta yažorž ?	How about you George?
George	
ilkalaam illi bilʕammiyya kunt bafhamu kullu , willi bilfuṣħa nuṣṣ nuṣṣ . baaba kaan biyifham kull ħaaga	I understood all the colloquial, and the classical so-so. Daddy understood everything because he

	ʕašaan huwwa daras illuɣa lfuṣɦa sitt sniin .	studied Classical Arabic for six years.
Nagwa	yaʕni makuntuuš bitiʔṛu gaṛaayid wala magallaat ?	You didn't read newspapers or magazines then?
Mary	laʔ , miš ilwilaad , wala ana. wilyam bass . kaan kull yoom iṣṣubɦ laazim yiʔṛa lʔahṛaam . wikaan dayman yištiri aaxir saaʕa wilmuṣawwaṛ kull usbuuʕ.	No, not the kids, nor me. Only William. Every morning he had to read the newspaper Al-Ahram. And every week he bought (the magazine) Akhir Saa'a and Al-Musawwar.
Hani	žorž , madaam inta muʕgab bilʔadab iššaʕbi lmaṣri, laazim tiɦkilna ɦaaga .	George, since you admire Egyptian folk literature you must tell us something.
George	zayy eeh ? amsaal, walla ɦikayaat, walla ɦikam, walla nukat, walla eeh ?	Like what? Proverbs, or stories, or maxims or jokes or what?
Hani	ayy ɦaaga .	Anything.

George

maṛṛa guɦa ṛaaɦ ilʔahwa winnaas itlammu ʕaleeh wiʔaluulu "ʔullina faẓẓuuṛa ya guɦa." faʔalluhum " eeh huwwa lli zayy ilɦumaaṛ tamaam , gismu zayy gism ilɦumaaṛ , wiʕneeh zayy ʕineen ilɦumaaṛ , wiwdaanu zayy widaan ilɦumaaṛ , wirigleeh zayy rigleen ilɦumaaṛ bass luh giniɦa wiyiʔdaṛ yiṭiiṛ?" ʔaluulu "di ɦaaga sahla . iṭṭayyaaṛa." ʔalluhum "laʔ." ʔaluulu "iṣṣaṛuux." ʔalluhum "laʔ." ʔaluulu "ilɦiddaaya." ʔalluhum "laʔ." ʔaluulu " ilɣuṛaab." ʔalluhum "laʔ." ʔaluulu "ɣulub ɦumaṛna , ʔulhalna nta baʔa." ʔalluhum "da lɦumaaṛ." ʔaluulu "izzaay baʔa ? huwwa lɦumaaṛ ʕandu gniɦa, walla yiʔdaṛ yiṭiiṛ ?" ʔalluhum " aḷḷah ! ṭayyib wana kunt ɦaṣaʕʕabha ʕaleekum izzaay baʔa min ɣeer ilginiɦa ?"

Once Goha went to the coffee shop and people gathered around him and said,"Tell us a riddle, Goha." He said to them,"What is it that looks like a donkey exactly, has a body like that of a donkey, eyes and ears and legs like a donkey, but has wings and can fly?" They said to him,"That is easy. An airplane." He said to them,"No." They said to him,"A rocket." He said,"No." They said,"A kite." He said,"No." They said,"A crow." He said,"No." They said,"We give up. Tell us."

He said "It's a donkey." They said "How come!? Does a donkey have wings? Can a donkey fly?" He said "How else could I have made it difficult for you without the wings?"

Everybody	
ɦilwa ?awi di .	That is very cute.
Nagwa	
eeh il?aɣaani lli ʕagabitkum fimaṣr ?	What songs did you like in Egypt?
George	
baaba wmaama biyɦibbu umm kalsuum wana baɦibb ʕabd ilwahhaab whelen bitɦibb ʕabd ilɦaliim ɦaafiẓ .	Dad and Mom like Um Kalsum. I like Abdel-Wahhab and Helen likes Abdel-Halim Hafez.
William	
aḷḷaah yiṛɦamha kawkab iššar? umm kalsuum , wimatšaat ilkooṛa been il?ahli wizzamaalik , widdunya wmafiiha .	**The late Um Kalsum, the Star of the East, and the football games between the Al-Ahli and Al-Zamalik teams are all that I care about.**
Mary	
ana kaanit ahamm ɦaaga ʕandi hiyya birnaamig ilmaṛ?a . itʕallimt iṭṭabx ilmaṣri minnu : ṣiniyyit ilbaṭaaṭis filfuṛn, makaṛoona filfuṛn ṣaḷaṭit ṭiɦiina, bidingaan maɦši , samak mašwi .	The most important thing to me was the Women's Program. I learned Egyptian cooking from it: baked potatoes, baked macaroni, tahini salad, stuffed egg plant, and broiled fish.
Helen	
ana kunt amuut filbaṛaamig illi yifaṛṛaguuki fiiha ʕala lmuski, wxaan ilxaliili, wil?asaaṛ ilmaṣriyya zayy abu lhool wil?ahṛaamaat wittamasiil ilhayla lli flu?ṣuṛ wi?aṣwaan . wikunt aɦibb ašuuf ilbaleeh wiṛṛa?ṣ iššaʕbi kamaan .	I liked the programs that show you the Muski, Khan Al-Khalili, and the monuments of Egypt such as the Sphinx and the Pyramids, and the magnificent statues in Luxor and Aswan. And I liked to watch ballet and folk dancing too.
William	
tiɦibbu tismaʕu aɣaani ʕaṛabi ? iššiṛiiṭ da ʕaleeh	Would you like to listen to some Arabic songs? This tape has

" amal ɦayaati" bitaʕt umm kalsuum, wiʔuɣniyit "ilʔamɦ" liʕabd ilwahhaab, "winaaṛ ya ɦabiibi" liʕabd ilɦaliim ɦaafiẓ .	"Hope of My Life" by Um Kalsum and "The Wheat Festival" by Abdel-Wahhaab and "Fire of Love" by Abdel-Halim Hafez.
Nagwa	
ɦilwiin ʔawi· sammaʕna yasiidi . yaḷḷa .	Very good. Play it for us.

... ...

The songs are on the tape.

itfaṛṛag ʕala	to watch, see, sightsee
tilivizyoon - **aat**	TV
birnaamig - baṛaamig	program
ṭabʕan	of course, surely
wihiyya di ʕawza kalaam	this goes without saying
munawwaʕ	variegated (having a variety of things)
iʕlaan - aat	advertisement, commercial (T.V.)
ʔulayyil (Q)	little (in number), few
ɦass (i)	to feel
maxṣuuṣ	especially
naasib	to suit
sinn	age
ʕaʔliyya - aat	mentality
tafkiir	thinking, thought
masalan	for example
ṭifl - aṭfaal	child
ɦaaga aaxir ɦalaawa	the utmost in niceness and loveliness
ɦaaga aaxir gamaal	the utmost in beauty
uɣniya - aɣaani	song
muɣanni, muɣanniyya	singer
ṛaʔṣa	a dance
tamsiliyya - aat	play
masṛaɦiyya - aat	play
adab	literature
fukaaha	humor
šaʕbi	popular, folk as in folk tale

našṛa [našrit il?axbaaṛ]	broadcast (newscast)
muʕẓam	majority; most of
ta?riiban	almost; approximately
ilfuṣɦa	classical (Arabic)
ilʕammiyya	dialect, colloquial
nuṣṣ nuṣṣ	fifty-fifty, not completely, so-so
gariida - gaṛaayid	newspaper
gurnaal - garaniil	newspaper
magalla - at	magazine
masal - ?amsaal	proverb
ɦikma - ɦikam	word of wisdom, maxim
itlamm ʕala	to gather around
faẓẓuuṛa - fawaziir	riddle
ginaaɦ - giniɦa	wing
ṭaaṛ (i)	to fly
ṣaṛuux - ṣawariix	rocket
ɦiddaaya - aat	kite (the bird)
ɣuṛaab - ɣirbaan	crow
ɣulub ɦumaaṛi	I give up
ṣaʕʕab	to make difficult
aḷḷaah yiṛɦamu	May God have mercy on his soul; the late ...
aḷḷaah yiṛɦamha	May God have mercy on her soul; the late ...
kawkab - kawaakib	planet, star
matš - aat	game, match
mubaṛaah - mubaṛayaat	game, match
kooṛa - kuwaṛ	ball
iddunya wimafiiha	that is all one cares about in this world; that is enough for me
maṛ?a	lady, woman (classical Arabic)
ṣaḷaṭa	salad
ṭiɦiina	ground hulled sesame seed; tahini
mašwi	broiled; roasted
ilmuski	Muski, popular business quarter of Cairo
xaan ilxaliili	Khan Al-Khalili, a popular quarter of Cairo where arts and crafts are sold for tourists.

asaaṛ	monuments
abu lhool	the Sphinx
timsaal - tamasiil	statue
lu?ṣuṛ	Luxor
aṣwaan	Aswan
baleeh	ballet
šiṛiiṭ - šaṛaayiṭ	tape
isṭuwaana - aat	record, disc
amal - amaal	hope
ɦayaah (f)	life
?amɦ (Q)	wheat
naaṛ	fire
ɦabiib	dear, beloved
ɦabiibi	darling, my darling, my dear
samma؟	to cause to listen

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XVIII.2 Grammatical Notes

1. More Derived Weak Verbs

(a) Form VII Medial Weak. Note (it- ~ in- as free variants)

Examples:

itšaal	to be carried	< šaal	(i)	to carry
it?aal	to be said	< ?aal	(u)	to say
itgaab	to be brought	< gaab	(i)	to bring

Note that all the above verbs are conjugated alike regardless of the vowel of the imperfect in the corresponding Form I.

Study the following paradigms.

Conjugation of /itšaal/ 'to be carried' Form VII Medial Weak

	Perfect	Imperfect	Imperative
huwwa	itšaal	biyitšaal	
hiyya	itšaalit	bititšaal	
humma	itšaalu	biyitšaalu	
inta	itšalt	bititšaal	itšaal
inti	itšalti	bititšaali	itšaali
intu	itšaltu	bititšaalu	itšaalu
ana	itšalt	batšaal	
iɦna	itšalna	binitšaal	

Participle 'having been carried'

ms	fs	p
mitšaal	mitšaala	mitšaliin

(b) Form VII Final Weak. Note (it- ~ in- as free variants)

Examples:

inṭafa	to be extinguished	< ṭafa	(i)	to extinguish
itrama	to be thrown	< rama	(i)	to throw
it?aṛa	to be read	< ?aṛa	(a) (Q)	to read
itkawa	to be ironed	< kawa	(i)	to iron
itʕama	to be blinded	< ʕama	(i)	to blind s.o

Note that the above verbs are conjugated alike regardless of the vowel of the imperfect in the corresponding Form I. Study the following paradigms.

Conjugation of /itʕama/ 'to be blinded' Form VII Final Weak

	Perfect	Imperfect	Imperative
huwwa	itʕama	biyitʕimi	
hiyya	itʕamit	bititʕimi	
humma	itʕamu	biyitʕimu	
inta	itʕameet	bititʕimi	itʕimi
inti	itʕameeti	bititʕimi	itʕimi
intu	itʕameetu	bititʕimu	itʕimu
ana	itʕameet	batʕimi	
iħna	itʕameena	binitʕimi	

Participle 'having been blinded'

ms	fs	p
mitʕimi	mitʕimiyya	mitʕimiyyiin

(c) Form VIII Final Weak.

Examples:

ištara	to buy
ibtada	to begin

Study the following paradigms:

Conjugation of /ištara/ 'to buy' Form VIII Final Weak

	Perfect	Imperfect	Imperative
huwwa	ištara	biyištiri	
hiyya	ištarit	bitištiri	
humma	ištaru	biyištiru	
inta	ištareet	bitištiri	ištiri

	Perfect	Imperfect	Imperative
inti	ištareeti	bitištiri	ištiri
intu	ištareetu	bitištiru	ištiru
ana	ištareet	baštiri	
iɦna	ištareena	biništiri	

Participle 'having bought'

ms	fs	p
mištiri	mištiriyya	mištiriyyiin

(d) Form X Medial Weak

Examples:

istaʔaal	to resign	istaɦaal	to be impossible
istamaal	to attract s.o	istafaad min	to benefit from

The above verbs conjugate alike. Study the following paradigms. Note assimilation of /d + t --> tt/.

Conjugation of /istafaad/ 'to benefit' Form X Medial Weak

	Perfect	Imperfect	Imperative
huwwa	istafaad	biyistafiid	
hiyya	istafaadit	bitistafiid	
humma	istafaadu	biyistafiidu	
inta	istafatt	bitistafiid	istafiid
inti	istafatti	bitistafiidi	istafiidi
intu	istafattu	bitistafiidu	istafiidu
ana	istafatt	bastafiid	
iɦna	istafadna	binistafiid	

Participle 'having benefited'

ms	fs	p
mistafiid	mistafiida	mistafidiin

(e) Form X Final Weak

Examples

istaɣna	to do without (ʔistaɣna ʕan)
istaʕma	to pretend to be blind
istaʕla	to be pompous

Conjugation of /istaɣna ʕan/ 'to do without' Form X Final Weak

	Perfect	Imperfect	Imperative
huwwa	istaɣna	biyistaɣna	
hiyya	istaɣnit	bitistaɣna	
humma	istaɣnu	biyistaɣnu	
inta	istaɣneet	bitistaɣna	istaɣna

	Perfect	Imperfect	Imperative
inti	istaɣneeti	bitistaɣni	istaɣni
intu	istaɣneetu	bitistaɣnu	istaɣnu
ana	istaɣneet	bastaɣna	
iɦna	istaɣneena	binistaɣna	

Participle 'having done without'

ms	fs	p
mistaɣni	mistaɣniyya	mistaɣniyyiin

(f) Form VII Doubled

/itlamm ʕala/ 'to gather around' (it- ~ in- as free variants)

Examples:

itmadd	to be extended	inɦall	to be solved
itɦabb	to be loved	itʕadd	to be counted

Conjugation of / itɦabb/ 'to be loved' Form VII Doubled

	Perfect	Imperfect	Imperative *
huwwa	itɦabb	biyitɦabb	
hiyya	itɦabbit	bititɦabb	
humma	itɦabbu	biyitɦabbu	
inta	itɦabbeet	bititɦabb	
inti	itɦabbeeti	bititɦabbi	
intu	itɦabbeetu	bititɦabbu	
ana	itɦabbeet	batɦabb	
iɦna	itɦabbeena	binitɦabb	

* itlamm , itlammi - itlammu 'gather around!'

Participle 'having gathered around'

ms	fs	p
mitlamm	mitlammiyya	mitlammiyyiin

* N. B. Imperative and participles are given for / itlamm/ 'to gather around.'

2. Conditional Sentences

in	if (possible - probable)
iza	if (possible - probable)
law	if (possible - improbable)
law kaan	if (impossible)

There are two different ways of forming possible conditionals:

(1) (e.g., If something happens, something else will happen).

Whether you use perfect or imperfect verb forms, these refer to the future, e.g.: see boxes (a) and (b).

(2) Sentences expressing what would have happened had things been different (impossible) must take perfect verb forms. See box (c).

(a)

in iza	+	verb (perfect)	+	verb (imperfect) with or without prefix /ɦa-/

in gah , ɦaṛuuɦ maʕaah . iza gah , ɦaṛuuɦ maʕaah .	If he comes, I'll go with him.

(b)

law	+	verb (imperfect without prefixes)	+	verb (imperfect with or without prefix /ɦa-/

law yiigi , aṛuuɦ maʕaah .	If he comes, I'll go with him.
law gah , aṛuuɦ maʕaah .	If he came, I'd go with him.

(c)

law kaan	+	verb (perfect)	+	kaan	+	verb (perfect)

law kaan gah , kunt ṛuɦt maʕaah .	If he had come, I would have gone with him.

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XVIII.3 Practice and Drills

XVIII.3.1 Drill 1

Give derived verb Forms as specified; in Column B, give appropriate meanings.

	A		B		
1.	šaal	to carry	itšaal	to be carried	(VII)
2.	ʔaal (Q)	to say			(VII)
3.	gaab	to bring			(VII)
4.	ṭafa	to extinguish			(VII)

	A		B	
5.	kawa	to iron		(VII)
6.	rama	to throw		(VII)
7.	ʕama	to blind		(X)
8.	faad	to benefit		(X)

XVIII.3.2 Drill 2

ɦastafiid ʔawi min ilkitaab da .	I'll benefit a lot from this book.

Use the above with:

they , we , you (ms) , he , you (fs) , she , you (p)

XVIII.3.3 Drill 3

S#1:	innuuṛ iṭṭafa .	The light was turned off.
	miin illi ṭafaah ?	Who turned it off?
S#2:	ana maṭafituuš .	I did not turn it off.
	yimkin iṭṭafa lwaɦdu .	Maybe it turned itself off (no one did it).

Ask and answer, using the following:

1. the cup , broke
2. radio , turned off
3. door , opened
4. pencil , broke
5. cupboard , opened

XVIII.3.4 Drill 4 Negative Imperative (+ Ind. Obj.)

iktibli gawaab .	Write me a letter!
matiktibliiš gawaab .	Negative

Form similar sentences:

p	Narrate the story to him.
ms	Make coffee for her.
fs	Iron the shirt for me.
p	Speak to them for us.
fs	Mail the letter for me.
ms	Tell them the stories.

XVIII.3.5 Drill 5

Translate:

1. I saw the boy and the girl there.
2. Would you like tea or coffee?
3. As soon as I saw him I told him the story.
4. All the boys came except Hani.
5. Had I seen him I would have given him the book.
6. Without her help I would have never succeeded./nagaɦ (a)/
7. You can do it without his help.
8. He did not come yesterday because he was ill.
9. I'll tell you the story when you come back.
10. I'll tell you the story but don't say anything to him.

XVIII.3.6 Drill 6

ɦilw ʔawi iššaṛaab bitaaʕak , mineen gibtu ?
miš ana lli gibtu , gabithuuli nagwa .

Form sentences using: men's clothes /malaabis irrigaal/

1. šaṛaab - aat	socks
2. šibšib - šabaašib	slippers
3. gazma - gizam	shoes
4. ʔamiiṣ - ʔumṣaan	shirt
5. žakitta - aat	jacket
6. baḷṭu - baḷaaṭi	coat
7. baṛniiṭa ~ buṛneeṭa - baṛaniiṭ	hat
8. gawanti - gawantiyyaat	gloves
9. mandiil - manadiil	handkerchief
10. puloovaṛ - aat	pullover
11. malaabis daaxiliyya	underwear
12. kaṛavatta - aat	neck tie
13. ɦizaam - ɦizima	belt
14. šamsiyya - šamaasi	umbrella
15. banṭaloon - aat	trousers
16. makanit ɦilaaʔa	safety razor
17. furša - furaš	brush
18. mišṭ - amšaaṭ	comb

19. furšit ɦilaaʔa	shaving brush
20. muus ɦilaaʔa - amwaas ɦilaaʔa	razor blade
21. kulonya	eau-de-cologne
22. maʕguun ɦilaaʔa	shaving cream
23. maʕguun sinaan	tooth paste
24. furšit sinaan	tooth brush

XVIII.3.7 Drill 7 Negative (Future + D. Obj. + Ind. Obj.)

ɦakallimlak ilʔustaaz	I will speak to the professor on your behalf.
ɦakallimhuulak	I'll speak to him on your behalf.
maɦakallimhulakš	Negative

Form three sentences as follows:

(a) I will narrate the story to you. fs

(b) I will narrate it (f) to you. fs

(c) Negative of (b) above.

1. he, mailed, letters, for you p
2. they, will make, coffee, for us
3. we, make, tea, for them
4. she,ironed, the blouse, for her
5. I, will mail, the letter, for her
6. he, spoke to the teachers, on their behalf
7. you (ms), will write, the letters, to them
8. she, writes, letters, to you (p)

XVIII.3.8 Drill 8

ana šayyilt --> šayyiltuhum . šayyiltuhumluhum --> mašayyiltuhumluhumš .

Form similar sentences:

1. iɦna , ʕawwim - it (f) for him
2. ana , nayyim - him for you (ms)
3. inta , mašša - them - for her
4. hiyya , ṣaɦɦa - them for them
5. ana , faḍḍa - it (m) for her

XVIII.3.9 Comprehension questions based on Unit Eighteen

1. kaanu biyiʕmilu eeh wilaad wilyam wimeeri ?
2. ʕagabhum ittilifizyoon ilmaṣri walla laʔ ?
3. eeh illi ʕagab žorž fittilifizyoon ilmaṣri ? leeh ?
4. eeh ṛaʔy helen fittilifizyoon ilmaṣri ?
5. ʔullina baʕḍ ilbaṛaamig illi fittilifizyoon ilmaṣri , wʔullina fiiha eeh .
6. žorž kaan biyifham našrit ilʔaxbaaṛ ? leeh ? wiwilyam ? leeh ?
7. hal wilyam kaan biyiʔṛa gaṛaayid fimaṣr? eeh hiyya ?
8. iɦkilna ilfaẓẓuuṛa lli ʔalha guɦa linnaas filʔahwa .
9. miin hiyya umm kalsuum ?
10. huwwa wilyam biyɦibb ilkooṛa ?
11. tiʕṛaf eeh ʕan birnaamig ilmaṛʔa fittilivizyoon ilmaṣri ?
12. eeh illi kaanit helen bitɦibb tšuufu fittilivizyoon ?
13. eeh ilʔaɣaani lli simʕuuha ʕand wilyam ?

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XVIII.4 Listening Comprehension on tape in the language laboratory.

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UNIT NINETEEN

iddars ittisaʕṭaašaṛ

XIX.1 Review - /muṛagʕa/

ʕeelit wilyam wʕeelit haani sihru maʕa baʕḍ lissaaʕa talaata ṣabaaɦan . ʔaʕadu yismaʕu umm kalsuum , wiʕabd ilɦaliim ɦaafiẓ,wimɦammad ʕabd ilwahhaab .

wilyam muʕgab bumm kalsuum aḷḷaah yiṛɦamha . ʔaal lihaani nnu baka lamma simʕ xabaṛ motha .

žorž muʕgab biʕabd ilwahhaab aaxir iʕgaab . ʔaal linagwa nnu firiɦ ʔawi ʔawi yoom ma ʕabd ilwahhab xad idduktoṛaah ilfaxriyya ("honorary") .

helen , zayy muʕẓam ilbanaat illi fsinnaha bitɦibb ʕabd ilɦaliim ɦaafiẓ . ɦaḍaṛitlu ɦafalaat (ɦafla - ɦafalaat party (fun)) kitiira. kaanit bitṛuuɦ maʕa aṣɦabha lmaṣriyyaat. ilɦaʔiiʔa ("the truth is") ʕabd ilɦaliim ɦaafiẓ fannaan (fannaan, a -iin,aat artist,fann art)ʕaẓiim.

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XIX.2 Drills - /tamariin/

Drill 1

gamiil ʔawi fustaanik da ya nagwa· ištaritiih mineen ?

miš ana lli štareetu . ištarahuuli haani .

Form similar sentences using:

1. bluuza - aat	blouse
2. gazma bkaʕb	high heel shoes
3. ṣandal - ṣanaadil	sandals
4. šibšib - šabaašib	slippers
5. xaatim - xawaatim	ring
6. xaatim dahab	gold ring

(/dahab/ 'gold'; /faḍḍa/ 'silver; /ɦadiid/ 'iron'; /niɦaas aṣfaṛ/ 'brass';/niɦaas aɦmaṛ/ 'copper; /xašab/ 'wood')

7.	ɦalaʔ - ɦilʔaan	earring
8.	iswira - asaawir	bracelet
9.	banṭaloon - aat	slacks, pants
10.	buut	boots
11.	išaṛp - aat	scarf
12.	žiip - aat ~ gunilla - aat	skirt
13.	ʔamiiṣ noom (Q)	night gown
14.	bižaama - aat	pajama
15.	ṛoob - aṛwaab	robe
16.	baḷṭu faṛw	fur coat
17.	fustaan ɦariir	silk dress
	(/ɦariir/ 'silk', /ʔuṭn/(Q) 'cotton', /ṣuuf/ 'wool'; /ʔaṭiifa/(Q) 'velvet')	
18.	mugawhaṛaat	jewelry
19.	šaṛaab naylon	nylon stockings
20.	budṛa	face powder (make up)
21.	ṛuuž	lipstick
22.	aɦmaṛ šafaayif	lipstick
23.	sabɣit šaʕṛ	hair color (dye)
24.	šampuu	shampoo
25.	parfaan	perfume
26.	riiɦa -ṛawaayiɦ	perfume, scent, fragrance
27.	ikladooṛ	nail polish
28.	muḷʔaaṭ -maḷaʔiiṭ	tweezer

Drill 2

Give the Egyptian Arabic for:

1. Who came here yesterday?
2. Where is Hani?
3. Where did Hani go?
4. Which boy came here at 8:00?
5. Why do you like mint tea?
6. What is the matter with you?
7. How much is your shirt?
8. How do you make baklawa?
9. When did she come?
10. Where did you buy your dress from?

Drill 3

ʔawwim 'to cause to get up'

ana ʔawwimtaha → ana maʔawwimtahaaš --→ ana maʔawwimtahalakš

Form similar sentences:

1. hiyya,ṛawwaɦ - him -for you (fs)
2. iɦna,xawwif - them - for you (ms)
3. ana,nayyim - him -for them
4. inta,faḍḍa - it (m) - for me
5. hiyya,ṣaɦɦa - him -for us

Drill 4

ana bamuut filbaʔlaawa ~ ana baɦibb ilbaʔlaawa moot

Form similar sentences:

1. he - peaches
2. she - apples
3. I - Egypt
4. he - Egyptian Coffee
5. we - mint tea
6. I - milk
7. they - okra

Drill 5

Translate:

1. I stayed until she came.
2. I saw him before his trip.
3. She did not succeed in spite of his help.
4. Were it not for his help, she would not have succeeded.
5. I am happy because I saw you (fs).
6. Either he or his wife will go to Egypt this summer.
7. She came but she did not study.
8. He left as soon as she entered.
9. I would go even if she came early.
10. I'll stay here until she comes back.

Drill 6

waldak biyištaɣal eeh ?	What does your father do?
muhandis; wiwaldak ?	He is an engineer; and your father?
waldi ustaaz gaamiʕi .	My father is a university professor.

Ask questions and answer using:

1. maternal uncle, teacher, you, physician
2. cousin (fa br so), lawyer, your cousin (mo br da), nurse
3. brother, veterinarian, sister, dermatologist
4. father, police officer, father, judge
5. paternal uncle, dean of a college, paternal aunt, dentist

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XIX.3 Listening Comprehension on tape in the language laboratory.

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UNIT TWENTY

iddars ilʕišriin

الدرس العشـــــرين

ilxaṭṭ ilʕaṛabi

Arabic Script

الخـــطّ العربـــــي

Key to Literary Arabic Alphabet and Corresponding Egyptian Arabic Symbols

Literary Arabic	*Egyptian*	*Literary Arabic*	*Egyptian*
ا	a, (a), aa	ط	ṭ
آ	aa	ظ	ẓ or ḍ
أَ	a	ع	ʕ
		غ	ɣ
إِ	i	ف	f
أُ	u	ف	(v in foreign words)
اً	an (finally)	ق	q or ʔ
ى	a	ك	k
ب	b	ل	l or ḷ
ب	(p in foreign words)	م	m
		ن	n
ت	t	ه	h
ث	t or s	و	u, uu, o oo, w
ج	g		
ج	(ž in foreign words)	ي	i, ii, e ee, y
ح	ɦ	ـّـ	doubling
خ	x	e.g. (بّ)	(bb)
د	d	ْ	absence of a vowel after a consonant
ذ	d or z		
ر	r or ṛ	ـُ	u
ز	z	ـَ	a
س	s	ـِ	i
ش	š		
ص	ṣ	ـه	a or h
ض	ḍ	ـة	t

Numerals الارقـــام /ilʔaṛqaam/

١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
1	2	3	4	5	6	7	8	9	10

٥٤	١٦	٣٩	٤٨	٧٥
54	16	39	48	75
٪٧٨	$\frac{٣}{٤}$	$\frac{١}{٥}$	١١٢ $\frac{١}{٣}$	٤٢
78%	3/4	1/5	112 1/3	42
١٩٧٥	١٩٧٦	٢٣٤	٧٥٣	١٩١٤
1975	1976	234	753	1914

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The following text is part of Unit Eighteen. It is printed here in phonetic transcription and Arabic script for the benefit of the student. The student is encouraged to learn the script and is referred to A Programmed Course in Modern Literary Arabic Phonology and Script by Ernest N. McCarus and Raji M. Rammuny, The University of Michigan 1974, for more help in this connection.

ʕand wilyam wimeeri

الدرس العشرين

At William and Mary's

عند وليم ومـــــارى

William	ahlan , ahlan . eeh innuuṛ da !	اهلاً، اهلاً، ايه النور ده !	وليم :
Hani	aḷḷaah yixalliik . innuuṛ nuṛkum . feen ilʔawlaad ?	الله يخلّيك . النور نوركم . فين الاولاد ؟	هاني :
Mary	biyitfaṛṛagu ʕa ttilivizyoon .	بيتفرّجوا على التلفزيون .	ماري:
Calling her children:	helen , žorž taʕaalu .	هلن ، جورج تعالوا .	
Helen and George	ħaaḍiṛ yamaama .	حاضر يا ماما .	هلن وجورج :
To the Guests:	aħlan - misaaʔ ilxeer .	اهلاً مساء الخير .	
Nagwa and Hani	ahlan wasahlan - misaaʔ innuuṛ.	اهلاً وسهلاً مساء النور .	نجوى وهاني :
Hani	žorž , ʔulli , ʕagabitak baṛaamig ittilivizyoon fimaṣr walla laʔ ?	جورج ، قول لي ، عجبتك برامج التليفزيون في مصر والا لاء ؟	هاني :
George	ṭabʕan.	طبعاً .	جورج :
Helen	wihiyya di ʕawza kalaam ?	وهيّ دي عاوزه كلام ؟	هلن :
Nagwa	eeh illi ʕagabkum fittilivizyoon ilmaṣri ?	ايه اللي عجبكم في التليفزيون المصري ؟	نجوى:
Helen	ħagaat kitiira. ittilivizyoon ilmaṣri fiih baṛaamig munawwaʕa aħsan min hina. awwalan , ṭabʕan , ilʔiʕlaanaat ʔulayyila ʔawi ʔawi , miš zayy hina. wibaʕdeen kull birnaamig tiħissi nnu maʕmuul maxṣuuṣ	حاجات كثيره . التليفزيون المصري فيه برامج منوّعة احسن من هنا . اولاً ، طبعاً ، الاعلانات قليّله قوى قوى ، مش زيّ هنا . وبعدين كل برنامج تحسّ انه معمول مخصوص	هلن:

	ʕalašaan yinaasib . issinn wilʕaʔliyya wittafkiir bituuʕ innaas illi ilbirnaamig maʕmuul ʕalašanhum .	علشان يناسب السن و العقليه و التفكير بتوع الناس اللّي البرنامج معمول علشانهم .	
George	helen kalamha maẓbuuṭ . xudi masalan birnaamig ilʔaṭfaal fimaṣr . yasalaam ɦaaga aaxir ɦalaawa - aɣaani , ṛaʔṣ , tamsiliyyaat wimasraɦiyyaat , šiʕr , zagal qiṣaṣ wiɦkayaat šaʕbiyya .	هلن كلامها مظبوط . خُدي مثلاً برنامج الاطفال في مصر يا سلام . حاجة آخر حلاوه اغاني ، رقص ، تمثيليّات ، ومسرحيّات ، شعر ، زجل ، قصص ، وحكايات شعبيه .	جورج :
Hani	ʔulli yažorž ʕagabak ilʔadab iššaʕbi ilmaṣṛi ?	قول لي يا جورج ، عجبك الادب الشعبي المصري ؟	هاني:
George	giddan·	جداً .	جورج :
Helen	ana kamaan ʕagabitni lbaṛaamig iššaʕbiyya , zayy ilfukaaha ššaʕbiyya masalan .	انا كمان عجبتني البرامج الشعبيّة زي الفكاهه الشعبيّه مثلاً .	هلن :
George	mafiiš aɦsan min ilfukaaha iššaʕbiyya lmaṣriyya .	ما فيش احسن من الفكاهه الشعبيّه المصريّه .	جورج :
Nagwa	kuntu bitismaʕu našrit ilʔaxbaaṛ ?	كنتو بتسمعوا نشرة الاخبار ؟	نجوى:
Helen	aywa . ana kunt bafham muʕẓamha , taʔriiban kull ɦaaga· ṭabʕan zayy ma nti ʕarfa našrit ilʔaxbaaṛ fiiha kalaam kitiir billuɣa lfuṣɦa ; yaʕni fuṣɦa wʕammiyya maʕa baʕḍ .	ايوه . انا كنت بافهم معظمها ، تقريباً كل حاجه . طبعاً زيّ ما انتِ عارفه ، نشرة الاخبار فيها كلام كتير باللغة الفصحى يعني فصحى وعاميّه مع بعض .	هلن:
Hani	winta yažorž ?	وانت ياجورج ؟	هاني:
George	ilkalaam illi bilʕammiyya kunt bafhamu kullu , willi bilfuṣɦa nuṣṣ nuṣṣ baaba kaan biyifham kull ɦaaga	الكلام اللي بالعاميّه كنت بافهمه كله ، واللي بالفصحى نُصّ نُصّ . بابا كان بيفهم كلّ حاجه	جورج :

	ʕašaan huwwa daras illuɣa lfuṣħa sitt sniin .	عشان هُوَّ دَرَس اللّغة الفصحى ستّ سنين •	
Nagwa	yaʕni makuntuuš bitiʔṛu gaṛaayid wala magallaat ?	يعني ما كنتوش بتقروا جرايد ولا مجلّات ؟	نجوى :
Mary	laʔ , miš ilwilaad , wala ana . wilyam bass . kaan kull yoom iṣṣubħ laazim yiʔṛa lʔahṛaam . wikaan dayman yištiri aaxir saaʕa wilmuṣawwaṛ kull usbuuʕ	لاء ، مش الاولاد ، ولا انا • وليم بسّ. كان كل يوم الصبح لازم يقرا الاهرام • وكان دايما يشترى آخر ساعة ، والمصوّر كلّ اسبوع •	مارى:
Hani	žorž , madaam inta muʕgab bilʔadab iššaʕbi lmaṣri laazim, tiħkilna ħaaga .	جورج ، مادام انت مُعجب بالادب الشعبي المصري لازم تحكي لنا حاجة •	هاني:
George	zayy eeh ? amsaal,walla ħikayaat,walla ħikam,walla nukat,walla eeh ?	زيّ ايه ؟ امثال، ولّا حكايات ولّا حكم ، ولّا نكت ، ولّا ايه ؟	جورج :
Hani	ayy ħaaga	ايّ حاجة •	هاني :

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xx.3 Listening Comprehension on tape in the Language Laboratory

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Part Three

Texts

Texts

Texts 1 - 11	are in phonetic transcription.
Texts 12 - 16	are in Arabic script and phonetic transcription. Each text appears on a separate page with ample room left for the student to write his or her own notes.
Texts 17 - 25	are in Arabic script. Words not included in the lexicon are glossed next to the Arabic. Certain words, important for the understanding of the text, are also glossed regardless of the fact that they have already occurred in a previous unit. Verbs are glossed in their infinitive forms.
Texts 26 - 43	Aural Texts : on tape in the Language Laboratory; not printed in the book.

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Text 1

guɦa wiḍḍeef

Goha and the Guest

marṛa guɦa gaalu ḍeef min balad biʕiida . faʔaam ʔaal limṛaatu " idbaɦilna gooz firaax wiʕmili ʕaša liḍḍeef ." ṛaaɦit miṛaatu ʕamalit ilʕaša . wilamma ʔaʕad guɦa huwwa wiḍeefu ɦaṭṭulhum ilʔakl fiṣniyya kbiira mdawwaṛa fooʔ iṭṭabliyya . wilʔakl kaan ʕibaaṛa ʕan firaax wiṛuzz . ilfiraax kaanit min naɦyit guɦa wirṛuzz min nahyit iḍḍeef .

iḍḍeef kaan yiɦibb ilfiraax ʔawi . wiʔaʕad yifakkaṛ izzaay yigiib ilfiraax min naɦyitu . fakkaṛ , fakkaṛ , fakkaṛ , wilʔaaxir misik iṣṣinyya biʔdeeh litneen wiʔaal liguɦa " ʕaarif ya guɦa , iddunya di wiɦša ʔawi , ʕawza taɣyiir kaamil , taɣyiir kulli . ʕaarif law kunt ana ṛabbina kunt amsik iddunya di kida wadawwaṛha , agiib illi waṛa ʔuddaam willi ʔuddaam waṛa , zayy kida biẓẓabṭ." wiṛaaɦ midawwaṛ iṣṣiniyya , wigaab ilfiraax min naɦyitu . faguɦa ʔallu " maẓbuuṭ kalaamak , bass inta dilwaʔt miš ṛabbina . faʔaɦsan ɦaaga xalli ddunya zayy ma hiyya." wiṛaaɦ midawwaṛ iṣṣiniyya , wigaab ilfiraax min naɦyitu .

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Text 2

guɦa wilwizz

Goha and the Geese

fiyoom min ilʔayyaam waaɦid min giraan guɦa gaalu wʔallu " ya guɦa wiɦyaatak , law samaɦt , ʕandi ʕašaṛ wizzaat , mumkin taxudhum ʕandak , witxalliili baalak ʕaleehum , tiwakkilhum , witisʔiihum law samaɦt liʔanni muṭṭaṛṛ asaafir ana wimṛaati - laazim nisaafir nišuuf bintina , ʕayyaana , wiɦanirgaʕ baʕd usbuuʕ ."

guɦa ʔallu " yasiidi ʕala ʕeeni wṛaasi , bikull suṛuuṛ ." guɦa xad ilʕašaṛ wizzaat wixallaahum ʕandu , wakkilhum , wisaʔaahum awwil yoom , witaani yoom , wibaʕdeen iššiṭaan ʔaʕad yiʔullu " ya guɦa šaayif ilwizza di ɦilwa wismiina zzaay ! yasalaam ! di laazim laɦmaha laziiz ʔawi." wiguɦa yʔullu " aḷḷaah yixziik ya šţaan ." ilmuhimm , zayy ma ɦna ʕarfiin iššiṭaan šaaṭiṛ , ḍiɦik ʕala guɦa wxallaah yidbaɦ wizza wkalha wʕamal ʕala maraʔitha muluxiyya , wikal , winbaṣaṭ aṛbaʕa wʕišriin ʔiṛaaţ .

baʕd usbuuʕ gaaṛu wiṣil wiʔallu " ya guɦa , tismaɦli lʕašaṛ wizzaat illi xallethum ʕandak ." faguɦa ʔallu " itfaḍḍaaḷ ahum ." ilgaaṛ ʕadduhum wilaʔaahum ţisʕa . wiʔallu " aḷḷah ! eeh da ? ana ddeetak ʕašaṛ wizzaat !" fa guɦa ʔallu " aywa ." wilgaaṛ ʔallu " laakin dool tisʕa." faguɦa ʔallu " aywa." wilgaaṛ ʔallu "feen ilwizza lʕašra ?" faguɦa ʔallu " yasiidi da kull illi ʕandi." ʔaʕad ilgaaṛ yiɦaawil yifahhim fi guɦa innu yifham mafiiš fayda . ṭabʕan zayy ma ɦna ʕarfiin guɦa faahim bass biyisṭaʕbaṭ . huwwa ʕaarif ilwizza lʕašra ṛaaɦit feen .

ṛaaɦu ʕand ilʔaaḍi wfahhimuulu lɦikaaya . ilʔaaḍi ʔaal liguɦa "iṛṛaagil da sablak ʕašaṛ wizzaat , maẓbuuṭ ?" guɦa ʔallu " maẓbuuṭ." ilʔaaḍi ʔallu " widilwaʔti nta raggaʕtilu tisʕa , maẓbuuṭ ?" guɦa ʔallu " maẓbuuṭ." falʔaaḍi ʔallu " izan feen ilwizza lʕašra ?" faguɦa ʔallu " ya siidi da huwwa lmawguud ." ʔaʕad ilʔaaḍi yfahhim figuɦa , innu yifham , mafiiš fayda . yigiilu min hina,yigiilu min hina , abadan , mafiiš fayda . wilʔaaxir ilʔaaḍi fakkaṛ fiɦiila . ʔaal linafsu - ana agiib ʕašaṛ ʕasaakir waṛuṣṣuhum , waɦuṭṭ ilwizz filɦooš bitaaʕ ilmaɦkama , waṣaffaṛ - wiʔawwil ma aṣaffaṛ kull ʕaskari yigri yaaxud wizza . ɦayifḍaḷ ʕaskari maʕanduuš wizza , wisaʕitha guɦa yifham innu naaʔiṣ wizza .

ṭilʕu baṛṛa filɦooš,wilʔaaḍi ṣaffaṛ , wilʕasaakir giryu , kull waaɦid xad wizza , wifiḍiḷ waaɦid maʕanduuš wizza . falʔaaḍi ʔaal liguɦa " eeh ṛaʔyak baʔa ? aho lʕaskari da maʕanduuš wizza !" faguɦa ʔallu " aḷḷah ! ṭab (ṭayyib) wana aʕmillu eeh ? leeh magriiš xad wizza zayy baaʔi lʕasaakir ? ma lwizz kaan kitiir ʔuddaamu ! wana maali ana ! di ɣaḷṭitu huwwa miš ɣaḷṭiti ana ."

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Text 3

ilmuski

The Muski Quarter

ilmuski ɦayy min aɦyaaʔ ilqaahiṛa - ɦayy ʔadiim . ilmuski fiih maɦallaat tugariyya ktiira ʔawi , tilʔa fiiha kull ɦaaga , malaabis ɦariimi wirgaali - witilʔa fiiha kamaan adawaat ittuwalitt bitaʕt issittaat, zayy masalan ilbudṛa , wiššampuu , wilkolonya , wilparfaa.. wilɦagaat di kullaha . kull ɦaaga filmuski sinaaʕa maṣriyya, witamanha ṛxiiṣ ʔawi , aṛxaṣ min ilbalad biktiir - ʕašaan kida nnaas biyɦibbu yištiru lɦagaat illi humma ʕawzinha min ilmuski . issayyidaat biyištiru masalan bluzaat , wigizam , wišunaṭ ɦariimi , wiʔumṣaan noom , wišaṛabaat naylon . wirriggaala biyištiru šaṛabaat rigaali , wišabaašib , wikaṛavattaat , wimalaabis daaxiliyya - ilmuhimm , kull ɦaaga tilʔaaha filmuski , witilʔaaha ṛxiiṣa .

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Text 4

xaan ilxaliili

Khan Al-Khalili

min ilmuski tṛuuɦ ʕala xaan ilxaliili , ʔuṛayyib min ilmuski . xaan ilxaliili da baṛḍu ɦayy ʔadiim ʔawi - šawarʕu dayyaʔa ʔawi ʔawi , mafiiš ʕaṛabiyyaat tiʔdaṛ timši fiih . xaan ilxaliili muhimm ʔawi ʔawi binnisba lissuwwaaɦ . mafiiš saayiɦ yiṛuuɦ maṣr wimayṛuɦš xaan ilxaliili . xaan ilxaliili tilʔa fiih ṣawaani nɦaas aɦmaṛ waṣfaṛ manʔuuš ʕaleeha rusumaat , wiṣuwaṛ firʕoniyya , wiʔayaat min ilquṛʔaan ilkariim , wiɦikam , wiʔamsaal - wifiih minha nuʔuuš bitkuun miṭaʕʕama bilfaḍḍa . wifiih aṭbaaʔ niɦaas ʕaleeha ṣuurit ilmalika nifirtiiti - wiṭabʕan zayy ma ɦna ʕarfiin ilmalika nifirtiiti mašhuuṛa bgamalha . wifiih aṭbaaʔ marsuum ʕaleeha lʔahṛamaat wabu lhool . issuwwaaɦ biyɦibbu yištiru aṭbaaʔ wiʕilab miṭaʕʕama biṣṣaḍaf , witamasiil firʕoniyya maʕmuula min inniɦaas, aw ilʕaag, aw ilmaṛmaṛ , wimaṣnuʕaat gildiyya - yaʕni ɦagaat maʕmuula min ilgild - mixaddaat , wipuffaat , wišabaašib , wišunaṭ , wimaɦaafiẓ - kullaha gild mumtaaz wiʕaleeha rusumaat firʕoniyya gamiila , wimlawwina . fiih kamaan fattaɦaat gawabaat min ilʕaag , wiṭaffayaat sagaayir min inniɦaas, aw ilmaṛmaṛ , wizuhariyyaat maṛmaṛ . issittaat biyɦibbu yištiru ɣawaayiš , wixawaatim , wiɦilʔaan , wiʔasaawir - widi kullaha ṣinaaʕa yadawiyya - ʕaleeha rusumaat firʕoniyya, wifiiha gaʕariin wišaklaha gamiil giddan giddan . ilɦagaat di maʕmuula min ilfaḍḍa, aw min inneekal . iddahab tilʔaaɦ fissaaɣa . wissaaɣa ʔuṛayyiba min xaan ilxaliili .

iṣṣinaaʕa lmaṣriyya mumtaaza , mayaʕluuš ʕaleeha ṣnaaʕa filʕaalam kullu . ilʔagaanib illi biyṛuuɦu xaan ilxaliili , biyitganninu ʕala lɦagaat illi biyšufuuha , biyiɦlifu nnuhum mašafuuš fiɦayathum ɦaaga bilgamaal da , wala filxayaal , wala filʔaɦlaam .

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Text 5

baṛaamig ittilivizyoon ilmaṣri

Egyptian TV Programs

ittilivizyoon ilmaṣri fiih baṛaamig kitiira kuwayyisa ʔawi : baṛaamig saqafiyya , witaʕlimiyya , wibaṛaamig fukahiyya-yaʕni baṛaamig musalliya - laakin ilmuhimm huwwa inn kull birnaamig min baṛaamig ittilivizyoon ilmaṣri tiɦiss fiih bilmaghuud ilhaayil min naɦiyt itta?liif wil?ixr̥aag , witɦiss innu maʕmuul ʕašaan yinaasib issinn wittafkiir wilʕa?liyya btaʕt innaas illi lbirnaamig maʕmuul ʕalašanhum . wida sabab nagaaɦ ilbaṛaamig ittilivizyooniyya fmaṣr .

masalan birnaamig il?aṭfaal til?aah musalli , wimufiid - fiih tasliya , wtaʕliim finafs ilwa?t . birnaamig iṭṭalaba , aw birnaamig irriif, aw birnaamig ʕummaal baladna , aw birnaamig iṣṣiɦɦa lilgamiiʕ, aw birnaamig mašaakil iššabaab , aw ṭaba? ilyoom - di kullaha baṛaamig mumtaaza min naɦyit itta?liif wil?ixr̥aag - tiɦiss inn ilmu?allif bitaaʕ kull birnaamig ʕamal baɦs ʕilmi ʕašaan yi?dar̥ yifiid iṭṭaalib , wilfallaaɦ , wilʕaamil , wisittaat ilbuyuut,wil?ummahaat , wiššabaab , wikull faṛd min afṛaad iššaʕb ilmaṣri .

ṭabʕan fiih našaṛaat axbaar̥ , witaʕliiq ʕala l?anbaa? , wi?aflaam ʕaṛabi wafṛangi , wiɦala?aat , wimusalsalaat munawwaʕa - yaʕni diiniyya, wibuliisiyya , wiɣaṛaamiyya , wisaqaafiyya masalan . wifiih ṭabʕan izaʕaat xaarigiyya zayy mubaṛayaat ilkooṛa - been il?ahli wizzamaalik masalan , aw izaʕaat man?uula min ilgawaamiʕ - yaʕni lmasaagid - , aw ilkanaayis , yoom ilgumʕa, aw ilɦadd, aw fil?aʕyaad .

aaxir ar̥baʕ ɦagaat filbaraamig humma imma film ʕaṛabi, aw masṛaɦiyya,wibaʕdaha našrit il?axbaaṛ - yaʕni ?aaxir il?anbaa? - , wibaʕdeen ilqur̥?aan ilkariim , wissalaam ilgumhuuri .

baṛaamig ittilivizyoon wirradyu til?aaha kullaha fmagallit il?izaaʕa wittilivizyoon - magalla usbuʕiyya .

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Text 6

madiinit ilqaahiṛa

The City of Cairo

ṭabʕan iɦna kullina ʕarfiin ilmasal illi biy?uul " maṣr umm iddunya ", ilmasal da ṣaɦiiɦ wimaẓbuuṭ . ilqaahiṛa min agmal bilaad ilʕaalam ,gawwaha gamiil wimuʕtadil ,widammaha xafiif,wi?ahlaha kuṛama. wiṭabʕan maninsaaš innaha aṣl ilɦaḍaaṛa wissaqaafa filʕaalam ilʕaṛabi .

ʕadad sukkaan ilqaahiṛa ɦawaali ʕašṛa milyoon ta?riiban. ilqaahiṛa madiina siyaaɦiyya fiiha lmataaɦif , wil?asaar , wilgawaamiʕ wilkanaayis il?adiima . gamʕit il?azhar̥,zayy ma ɦna ʕarfiin,ʕumṛaha alf sana . aɦibb a?ullukum inn ilqaahiṛa madiina ɦadiisa biṛṛaɣm min wuguud ilɦagaat ilʔadiima lli fiiha . wida sabab min asbaab gamaal ilqaahiṛa - ilʔadiim wilgidiid maʕa baʕḍ - gamb baʕḍ . ṭabʕan maninsaaš inniil . nahṛ inniil min agmal anhaaṛ ilʕaalam wiʔaṭwalha. wuguud inniil filqaahiṛa biyzidha gamaal . fiṣṣeef innaas kulɫuhum yiɦibbu yuxṛugu yitfassaɦu ʕala nniil baʕd iḍḍuhṛ .

zayy ma ɦna ʕarfiin ilqaahiṛa ʔuṛayyiba min ilgiiza , nuṣṣ saaʕa bilʔutubiis . wiggiiza fiiha gamʕit ilqaahiṛa,min aʔdam ilgamʕaat filʕaalam . wifiiha kamaan ilʔahṛamaat wabu lhool,illi kull issuyyaaɦ (issuwwaaɦ) biyzuṛuuhum .

issuwwaaɦ biyzuuṛu lqaahiṛa min kull blaad ilʕaalam , wikulluhum biyɦibbu yṛuuɦu xaan ilxaliili . wiṭabʕan iɦna kullina ʕarfiin xaan ilxaliili , itkallimna ʕannu ʔabl kida .

fiih ɦagaat kitiira hayla filqaahiṛa law ɦafḍal atkallimlukum ʕaleeha miš ḥaxaḷḷaṣ innahaṛda .

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Text 7

izziyaṛaat fimaṣr

The Custom of Visiting in Egypt

izziyaṛaat fimaṣr muʕẓamha ʕaaʔiliyya , wida sabab ittaṛaabuṭ ilkibiir been ilʕaaʔilaat fimaṣr . ṭabʕan ilgiraan , wilmaʕaarif wilʔaṣɦaab biyzuuṛu baʕḍ . ʕala ayy ɦaal,izziyaṛaat kullaha bitkuun baʕd iḍḍuhṛ wibilleel .

iššaʕb ilmaṣri šaʕb ʕišari , wkariim wiʕašaan kida,tilʔa sittaat ilbuyuut biyiʕmilu alf ɦsaab lizziyaṛaat . lamma yiʕṛafu inn ɦadd ɦayzuṛhum bukṛa baʕd iḍḍuhṛ masalan , yibtidu yɦaḍḍaṛu . yiʕmilu keek , wibaskoot , wiɦagaat kitiira zayy kida .

awwil ma ḍḍuyuuf yiwṣalu, iza kaan fiṣṣeef yiʔaddimulhum kooka koola, aw lamunaata, aw ayy ɦaaga mtalliga,wibaʕdeen yigibulhum imma šaay, aw ʔahwa maṣri,wikeek,wibaskoot,wibaʕdeen yiʔaddimulhum fakha - ʕinab, aw baṭṭiix masalan . fiššita yiʔaddimu ʔirfa bilbunduʔ , aw kakaaw billaban badal ilkooka koola. wiṭabʕan fiššita biykuun fiih burtuʔaan . ilburtuʔaan ilmaṣri ɦilw wimumtaaz .

innaas biyuʔʕudu maʕa baʕḍ wibyinbisṭu maʕa baʕḍ liʔann , zayy ma ʔultilkum , iššaʕb ilmaṣri ʕišari - innaas tiɦibb baʕḍ , witɦibb tisʔal ʕala baʕḍ . izziyaṛaat ɦaaga muhimma giddan fiɦayaat iššaʕb ilmaṣri, sawaaʔ kaanit ʕaaʔiliyya, aw been ilʔaṣɦaab wilmaʕaarif.

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Text 8

ilʔaʕyaad fimaṣr

Holidays in Egypt

ilʔaʕyaad fimaṣr , zayy baaʔi blaad ilʕaalam , imma aʕyaad diiniyya, aw aʕyaad qawmiyya . wihina ɦanitkallim ʕan ilʔaʕyaad iddiiniyya bass .

ilʔaʕyaad iddiiniyya ʕand ilmuslimiin ahammaha lʕiid iṣṣuɣayyaṛ , illi huwwa ʕiid ilfiṭṛ , fiʔaaxir šahṛ ṛamaḍaan . wišahṛ ṛamaḍaan , zayy ma ɦna ʕarfiin,huwwa šahṛ iṣṣiyaam ʕand ilmuslimiin . ilʕiid ilkibiir huwwa ʕiid iḍḍaɦiyya, aw ʕiid ilʔaḍɦa , wida biykuun baʕd muusim ilɦigg . wilɦigg,zayy ma ɦna ʕarfiin, ṛukn min aṛkaan ilʔislaam ilxamsa . min ilʔaʕyaad ilmuhimma ʕand ilmuslimiin,muld innabi , wʕašuuṛa .

ilʔaʔbaaṭ , illi humma lmasiɦiyyiin ilmaṣriyyiin , baṛḍu ahamm ʕideen ʕanduhum humma lʕiid iṣṣuɣayyaṛ, aw ʕiid ilmilaad - ʕiid milaad ilmasiiɦ-, wilʕiid ilkibiir , illi huwwa ʕiid ilʔiyaama . wifiih ṭabʕan aʕyaad tanya zayy ʕiid ilʕadra , wiʕiid mari girgis , wiʕiid ilmalaak mixaʔiil .

ɦaaga muhimma ʔawi ʔawi ʔawi fmaṣr - wihiyya iɦtifaal ilʔusṛa bilʕiid . di ɦaaga muhimma ʔawi,sawaaʔ ʕand ilmuslimiin, aw ilmasiɦiyyiin . laazim ilʕaaʔilaat kullaha tiʕmil kaɦk , wibaskoot , wiɣuṛayyiba , wiyištiru šukalaaṭa , wibunduʔ , wilooz , wiʕeen gamal ʕašaan yiʔaddimu liḍḍuyuuf .

wibilmunasba di aɦibb aʔullukum inn ilmuslimiin , wilmasiɦiyyiin ʕanduhum ʕaada ʔadiima ʔawi ʔawi , laazim yiʕayyidu ʕala baʕḍ . di ɦaaga wagba , kull waaɦid maṣri sawaaʔ muslim, aw masiiɦi - laazim yiʕayyid ʕala giraanu , wmaʕarfu wʔaṣɦaabu yoom ʕidhum-yaʕni kull muslim laazim yiʕayyid ʕala ixwaanu wʔaṣɦaabu lmasiɦiyyiin yoom ʕiid ilmilaad masalan,wikull masiiɦi laazim yiʕayyid ʕala aṣɦaabu wmaʕarfu wgiraanu lmuslimiin yoom ʕiid ilfiṭṛ masalan .

ṭabʕan ayyaam ilʔaʕyaad innaas kullaha btilbis huduum gidiida wibilʔaxaṣṣ ilʔawlaad wilbanaat iṣṣuɣayyaṛiin .

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Text 9

ilgaṛaayid wilmagallaat fimaṣr

Newspapers and Magazines in Egypt

maṣr fiiha gaṛaayid - yaʕni gaṛaniil - yawmiyya , wimagallaat usbuʕiyya wšahriyya - magallaat muṣawwaṛa , wimagallaat adabiyya - wiɣerha .

min ahamm wiʔaʔdam ilgaṛaayid ilmaṣriyya wilʕaṛabiyya guṛnaal ilʔahṛaam . ilʔahṛaam guṛnaal ʕaalami . min ilgaṛaayid ilkibiira fmaṣr kamaan, ilʔaxbaaṛ wilgumhuriyya - ilgaṛaayid ilmaṣriyya ṭabʕan bitihtamm bilʔaxbaaṛ ilmaɦalliyya wilʕaalamiyya , wifiiha maqalaat ʕan mawaḍiiʕ muxtalifa , zayy masalan ilʔiqtiṣaad , wilʕilm , wilʔadab , wiṣṣiɦɦa , wimaqalaat tanya ktiira tihimm iṭṭaalib , wilfallaaɦ, wilʕaamil , wilʔummahaat , wiɣerhum . ṭabʕan ilʔahṛaam fiih ʌiʕlanaat zayy ilʔiʕlanaat illi filgaṛaayid ilʔagnabiyya tamaam .

min ilmagallaat ilmaṣriyya lmaʕṛuufa ilmuṣawwaṛ , wiʔaaxir saaʕa , wimgallit ɦawwaaʔ , wimgallit ilʔizaaʕa wittilivizyoon . widi kullaha fmustawa lmagallaat ilʕaalamiyya lkibiira .

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Text 10

ʕilaag iṣṣaḷaʕ

The Treatment of Baldness

waaɦid ṛaagil šaʕṛu kaan mibtidi yuʔaʕ . faṛaaɦ lidduktooṛ - kašaf ʕaleeh wiʔallu " inta lazmak ʕilaag bilkahṛaba limuddit sana ". faṛṛaagil ʔaallu " ṭayyib ".

ʔaʕad iṛṛaagil yiṛuuɦ lidduktooṛ kull yoom , kull yoom , wišaʕṛu yuʔaʕ aktaṛ wiʔaktaṛ liɣaayit ma baʔa aṣlaʕ xaaliṣ fiʔaaxir muddit ilʕilaag .

wiṛaaɦ lidduktooṛ wihuwwa zaʕlaan ʔawi ʔawi . wiʔallu " šaayif illi ɦaṣaḷḷi ? šaayif ṛaasi ? eeh ṛaʔyak baʔa ?"

fa dduktooṛ ʔallu " xalliini afahhimak ilmawḍuuʕ . iṣṣaḷaʕ illi ʕandak wiraasi ."

fa ṛṛaagil ʔallu " xalliini ana aʔullak ɦaaga . mafiiš wala waaɦid fiʕelti aṣḷaʕ ."

fa dduktooṛ ʔallu " maẓbuuṭ , bass ilwiraasa ɦatibtidi biik ."

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Text 11

niẓaam ittaʕliim fimaṣr

The Educational System in Egypt

ittaʕliim fimaṣr mitʔassim ʕala xamas maṛaaɦil – ilɦaḍaana , wilmaṛɦala lʔibtidaʔiyya , wilmaṛɦala lʔiʕdadiyya , wilmaṛɦala ssanawiyya , wibaʕdeen ittaʕliim ilgaamiʕi .

ittaʕliim fimaṣr kullu maggaanan filmadaaris ilɦukumiyya min ibtidaaʔi liɣaayit ʔaaxir sana filgamʕa . ṭabʕan fiih madaaris xaṣṣa – bmaṣrufaat – widi kullaha taɦt išṛaaf wizaarit ittarbiya wittaʕliim .

ilɦaḍaana hiyya lmaṛɦala lwaɦiida lli miš maggaanan . ilɦaḍaana yudxulha ṭṭifl lamma ykuun ʕumṛu aṛbaʕ siniin , aw xamas siniin , wiyuʔʕud fiiha sana, aw itneen . muʕẓam ilʔaṭfaal biyuʔʕudu sana waɦda bass .

ilmaṛɦala lʔibtidaʔiyya mudditha sitt sniin , wifʔaxirha ttilmiiz biyaaxud šahaada ismaha ššahada lʔibtidaʔiyya . ittaʕliim ilʔibtidaaʔi igbaari yaʕni ilzaami . ittilmiiz yudxul sana uula btidaaʔi lamma Ykuun sinnu sitt sniin . fiih imtiɦaan naʔl fiʔaaxir kull sana , yaʕni min sana uula lsana tanya lsana talta,wihaakaza . fiʔaaxir sana , illi hiyya sana sadsa , fiih imtiɦaan muhimm ʔawi ʔismu mtiɦaan ilʔubuul lilmaṛɦala lʔiʕdadiyya . da mtiɦaan ṣaʕb , wimuhimm ʔawi . wibilmunasba di aɦibb aʔullukum – inn maṣr mitʔassima lmanaaṭiʔ taʕlimiyya – zayy masalan manṭiʔit šamaal ilqaahiṛa, aw manṭiʔit ganuub ilqaahiṛa, aw manṭiʔit ɣaṛb ilqaahiṛa, aw manṭiʔit iskindiriyya, aw manṭiʔit aṣwaan . imtiɦaan ilʔubuul lilʔiʕdaadi da waaɦid fikull manṭiʔa – ilmanṭiʔa ttaʕlimiyya ykuun fiiha ʕašaṛa, xamasṭaašaṛ , ʕišriin madrasa , ʔaw ʔaktaṛ, aw aʔall . ilmuhimm – imtiɦaan ilʔubuul da musabʔa , yaʕni ttilmiiz yudxul ilmadrasa lʔiʕdadiyya baʕd ma yingaɦ filʔimtiɦaan da – ɦasab nimaru , ɦasab daṛagaatu, wimagmuuʕu filʔimtiɦaan .

ittalamza lli ygiibu magmuuʕ kibiir , yudxulu ʔiʕdaadi fmadaaris ilɦukuuma , wittalamza lli magmuʕhum miš kuwayyis yudxulu imma madaaris iʕdaadi xaṣṣa bmaṣrufaat , aw yiʕiidu ssana ʕašaan yigiibu magmuuʕ kuwayyis .

ittaʕliim ilʔiʕdaadi talat siniin . fiʔaxru ttilmiiz biyaaxud šahaada ismaha ššahaada lʔiʕdadiyya . fiʔiʕdaadi ttalamza biyitʕallimu luɣa agnabiyya – ingiliizi, aw faṛansaawi, aw almaani , aw ṛuusi masalan . wizayy ibtidaaʔi biyidrisu luɣa ʕaṛabiyya,witariix,wiguɣṛafya-bass btawassuʕ . wibyidrisu kamaan gabṛ,whandasa,wmugtamaʕ ʕaṛabi, wʕluum . fiih imtiɦaan naʔl fʔaaxir sana uula wsana tanya . imtiɦaan sana talta iʕdaadi musabʔa . wizayy ma ʔulna ʔabl kida limtiɦaan manaaṭiʔ - yaʕni mtiɦaan waaɦid likull manṭiʔa . wilimtiɦaan ṭabʕan likull ittalamza,sawaaʔ kaanu fmadaaris ɦukumiyya, aw madaaris xaṣṣa - mafiiš farʔ . wiʕala fikra , lfarʔ been ilmadaaris ilɦukumiyya wilxaṣṣa huwwa inn ilmadaaris ilxaṣṣa bitʕallim luɣaat agnabiyya aktaṛ biktiir min madaaris ilɦukuuma , wibilʔaxaṣṣ ilmadaaris ilxaṣṣa lʔagnabiyya .

ittilmiiz yudxul sanawi fmadaaris ilɦukuuma ɦasab magmuuʕu fiššahaada lʔiʕdadiyya . ittalamza lli magmuʕhum kibiir yudxulu sanawi fmadaaris ilɦukuuma , wittalamza lli magmuʕhum ʔulayyil imma yʕiidu ssana ʕašaan yigiibu magmuuʕ ʔakbaṛ wiʔimma yudxulu madaaris xaṣṣa bmaṣrufaat , aw yudxulu madaaris fanniyya - zayy madaaris izziṛaaʕa lmutawaṣṣiṭa, aw ittigaaṛa lmutawaṣṣiṭa, aw ilmadaaris iṣṣinaʕiyya lfanniyya . widi mudditha talat siniin wifʔaxirha ttilmiiz biyaaxud dibloom ziṛaaʕa, aw tigaaṛa, aw ṣinaaʕa ..

ilmaṛɦala ssanawiyya talat siniin wifʔaxirha ṭṭaalib biyaaxud šahaada ismaha ssanawiyya lʕamma . ittilmiiz fisanawi biyaaxud luɣa agnabiyya tanya . ṭabʕan fiih imtiɦaan fiʔaaxir sana uula wsana tanya . sana talta sanawi muhimma ʔawi wṣaʕba ʔawi - fiiha taxaṣṣuṣṣ - imma ʔadabi, aw ʕilmi. ilqism ilʕilmi biyidrisu fiih ṛiyaaḍa - yaʕni gabṛ, whandasa,wiɦsaab musallasaat. wibyidrisu kamaan ṭabiiʕa , wikimya, wiʔaɦyaaʔ - yaʕni nabaat,wiɦayawaan wida kullu ṭabʕan bilʔiḍaafa lilluɣa lʕaṛabiyya willuɣaat ilʔagnabiyya . ilqism ilʔadabi biyidrisu fiih tariix,wiguɣṛafya,wiʕilm igtimaaʕ,wimugtamaʕ ʕaṛabi, wifalsafa,wimanṭiq,wiṭabʕan illuɣa ilʕaṛabiyya,willuɣaat ilʔagnabiyya- widi bitkuun aktaṛ milqism ilʕilmi . ṭabʕan ilʔalʕaab iṛṛiyaḍiyya , wilhiwayaat,wirrasm,widdiin ilʔislaami wilmasiiɦi di mawaad biyitʕallimuuha ittalamza fʔiʕdaadi, wsanawi dayman .

sana talta sanawi ṣaʕba ʔawi ʔawi ʕala ttalamza, wiʕala ahluhum . issana di lʕaʔilaat fimaṣr bitiʕmillaha alf ɦsaab . iṭṭaalib laazim yizaakir min awwil yoom fissana . fiʔaaxir issana fiih imtiɦaan muwaɦɦad lilgumhuriyya yudxulu kull talamzit ilgumhuriyya min iskindiriyya liʔaşwaan finafs ilyoom wifnas issaaʕa . ahamm šeeʔ hina lmagmuuʕ - magmuuʕ iddaṛagaat . ittalamza lli yigiibu xamsiin filmiyya yingaɦu bass mayiʔdaṛuuš yudxulu ayy kulliyya , laazim yiʕiidu ssana liɣaayit ma ygiibu magmuuʕ kibiir .

talamzit ʕilmi yiʔdaṛu yudxulu kulliyyit iṭṭibb , aw kulliyyit ṭibb ilʔasnaan , aw iṣṣayḍala , aw ilhandasa , aw ilʕuluum , aw izziṛaaʕa , aw kulliyyit ittigaaṛa , aw kulliyyit ilmuʕalliimiin - ṭabʕan ɦasab ilmagmuuʕ - kulliyyit iṭṭibb bitaaxud aʕla magmuuʕ wikulliyyit ilmuʕallimiin aʔall magmuuʕ .

talamzit adabi yiʔdaṛu baṛdu ɦasab magmuʕhum yudxulu kulliyyit ilʔiqtiṣaad wilʕuluum issiyasiyya , aw kulliyyit ittigaaṛa , aw ilɦuʔuuʔ , aw ilʔadaab , aw kulliyyit ilmuʕallimiin .

ittalamza lli magamiʕhum nuṣṣ nuṣṣ,yudxulu 'maʕaahid ilʕulya - zayy masalan ilmaʕhad izziṛaaʕi lʕaali , aw ilmaʕhad ittugaari lʕaali. ittalamza lli biyitxaṛṛagu min ittaʕliim ilfanni yiʔdaṛu bar̤du yudxulu baʕḍ lmaʕaahid ilʕulya ɦasab magmuʕhum .

ittaʕliim ilgaamiʕi aṛbaʕ siniin fibaʕḍ ilkulliyyaat,wixamas siniin fikulliyyaat tanya zayy kulliyyit ilhandasa masalan . iddiṛaasa fkulliyyit iṭṭibb muddítha sabaʕ siniin . kull kulliyya ṭabʕan fiiha taxaṣṣuṣaat muxtalifa zayy ilgamiʕaat ilʔamriikiyya wilʔuṛuppiyya tamaam . kull ilgamiʕaat ilmaṣriyya zayy masalan gamʕit ilqaahiṛa figgiiza wigamʕit ilʔazhaṛ , aw ʕeen šams filqaahiṛa wgamʕit iskindiriyya fiskindiriyya , wgamʕit asyuuṭ fiʔasyuuṭ di gamiʕaat ʕaalamiyya,fimustawa lgamiʕaat ilʔuṛuppiyya wilʔamrikiyya lkibiira - iddiṛaasa fiiha ṣaʕba , ṣaʕba giddan , wilʔasadza fiiha kulluhum maʕaahum mažisteer widuktoṛaah,wibiykuunu darsiin imma fmaṣr , aw fiʔuṛuppa , aw amriika , wluhum abɦaas ʕilmiyya muhimma - wmaʕṛuufa filʕaalam kullu .

ilgamiʕaat ilmaṣriyya btiddi imma lisans , aw bakaloryoos . widdiṛasaat ilʕulya btiddi imma mažisteer , aw doktoṛaah .

ilgamiʕaat ilmaṣriyya fiiha aʕdaad kibiira min iṭṭaḷaba lʕaṛab min kull ilbilaad ilʕaṛabiyya . wigamʕit ilʔazhaṛ fiiha ṭaḷaba ʕaṛab wimuslimiin min bilaad islamiyya zayy ilpakistaan maslan , aw ilbilaad ilʔislamiyya fiʔafriqya wʔasya .

ilgamiʕaat ilmaṣriyya kullaha ɦukumiyya . wizayy ma ʔulna ʔabl kida ittaʕliim ilgaamiʕi maggaani . ilgamʕa ilʔamrikiyya filqaahiṛa gamʕa xaṣṣa - yaʕni bmaṣrufaat , fiiha ṭaḷaba maṣriyyiin , wiʕaṛab,wiʔamrikaan,wiʔagaanib min kull blaad ilʕaalam.

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Text 12

١٢ ـ سؤال محرج

An Awkward Question

طفل سأل والدته وقال لها " صحيح ياماما احنا مخلوقين من تراب ؟"
فأمّه قالت له " ايوه يا حبيبي." قام الولد قال لها " دلوقت بسّ
فهمت ليه الواحد هدومه بتتوسّخ بسرعة ."

suʔaal muɦrig

An Awkward Question

ṭifḷ saʔal walditu wʔallaha " ṣaɦiiɦ ya maama iɦna maxluʔiin min tuṛaab ?" faʔummu ʔalitlu " aywa ya ɦabiibi ." ʔaam ilwalad ʔallaha dilwaʔti bass fhimt leeh ilwaaɦid huduumu bititwassax bisuṛʕa ."

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Text 13

١٣ ـ اتنين فشّارين

Two Braggarts

واحد فشّار قال لواحد فشّار تاني " احنا زارعين كوسا ، الواحده طولها عشرة متر." فالفشّار الثاني قال له " احنا عندنا حلّه كبيره قوى قوى لدرجة اننا مش لاقيين اوضة في البيت نحطّها فيها." فالفشّار الاوّلاني قال له " يا سلام ! وجبتوها كبيره كده ليه ؟" فردّ عليه الفشّار التاني وقال له " عشان نطبخ فيها الكوسا بتاعتكم."

itneen faššaṛiin

Two Braggarts

waaɦid faššaaṛ ʔaal liwaaɦid faššaaṛ taani" iɦna zarʕiin koosa liwaɦda ṭuḷha ʕašṛa mitr ." falfaššaaṛ ittaani ʔallu "iɦna ʕandina ɦalla kbiira ʔawi ʔawi ʔawi lidaṛagit innina miš laʔyiin ooḍa filbeet niɦuṭṭaha fiiha ." falfaššaaṛ ilʔawwilaani ʔallu "yasalaam ! - wigibtuuha kbiira kida leeh ?" faradd ʕaleeh ilfaššaaṛ ittaani wʔallu "ʕašaan nuṭbux fiiha ilkoosa btaʕitkum ."

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Text 14

١٤ ـ اتنين طلبه خايبين

Two Failing Students

اتنين طلبه خايبين ، كان عندهم امتحان . وبعد الامتحان واحد منهم سأل التاني وقال له " عملت ايه في الامتحان ؟ " . فالطالب التاني قال له " ولا حاجه ، سبت الورقه فاضيه ! ما كتبتش ولا كلمه." فالطالب الاوّلاني قال " يا نهار اسود ، دلوقت الاستاذ حيفتكر أنّ احنا غشّينا من بعض."

itneen ṭaḷaba xaybiin

Two Failing Students

itneen ṭaḷaba xaybiin , kaan ʕanduhum imtiɦaan . wibaʕd il?imtɦaan waaɦid minhum sa?al ittaani w?allu : " ʕamalt eeh filimtiɦaan ?" faṭṭaalib ittaani ?allu " wala ɦaaga , sibt ilwara?a faḍya , makatabtiš wala kilma ." faṭṭaalib il?awwalaani ?allu " ya nhaaṛ iswid , dilwa?t il?ustaaz ɦayiftikir inn iɦna ɣaššeena min baʕḍ ."

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Text 15

١٥ ـ اتنين مجانين

Two Lunatics

اتنين مجانين قاعدين مع بعض، في مستشفى المجانين . واحد منهم كان عنده بطّاريه ، ولّعها ، وورّى التاني شعاع الضوء ، وقال له " تقدر تقف على الشعاع ده ؟ " فالمجنون التاني قال له " طبعا ." فالمجنون الاوّلاني قال له " طيّب يلّلا ورّيني ." فالتاني قال له " ما تفتكرش إنّ انا عبيط والاّ مجنون ، انا فاهمك كويّس قوى . انت عاوزني اطلع اقف على الشعاع ، وبعدين تطفي البطّاريه ، وتخليني اقع على الأرض."

itneen maganiin

Two Lunatics

itneen maganiin ʔaʕdiin maʕa baʕḍ - fimustašfa lmaganiin . waaħid minhum kaan ʕandu baṭṭariyya,wallaʕha , wiwarra ttaani šuʕaaʕ iḍḍuuʔ , wiʔallu "tiʔdaṛ tuʔaf ʕala ššuʕaaʕ da ?" falmagnuun ittaani ʔallu " ṭabʕan ." falmagnuun ilʔawwalaani ʔallu " ṭayyib yaḷḷa warriini " fattaani ʔallu " matiftikirš inn ana ʕabiiṭ walla magnuun , ana fahmak kuwayyis ʔawi . inta ʕawizni aṭḷaʕ aʔaf ʕaššuʕaaʕ , wibaʕdeen tiṭfi lbaṭṭariyya , witxalliini aʔaʕ ʕala lʔaṛḍ ."

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Text 16

١٦ ـ الراجل وحماته

Man and Mother-in-Law

واحد راجل حماته كانت بتزوره كتير قوى ، كل اسبوع مرّه او مرّتين تقريبا . فقال لمراته " قولي لوالدتك تقلّل من زياراتها ـ مرّه في الشهر مثلا كفايه قوى." فمراته دخلت اتكلّمت مع امّها في الاوضه وطلعت قالت له " خلاص ، مَامَا حتزورنا مرّتين في السنة ، وكلّ مرّه حتقعد معانا ستّ شهور."

irṛaagil wiɦamaatu

Man and Mother-in-Law

waaɦid ṛaagil ɦamaatu kaanit bitzuuṛu ktiir ?awi , kull usbuuʕ maṛṛa aw maṛṛiteen ta?riiban . fa?aal limṛaatu " ?uuli lwalditik ti?allil min ziyaṛatha - maṛṛa fiššahṛ masalan kifaaya ?awi ." famṛaatu daxalit ikkallimit maʕa ummaha fil?ooḍa wṭilʕit ?alitlu " xaḷaaṣ , maama ɦatzuṛna maṛṛiteen fissana , wikull maṛṛa ɦatu?ʕud maʕaana sitt šhuuṛ ."

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١٧ ـ نكته

17 - A Joke

دى نكته بتتقال على واحد كان عيّان ، راح للدكتور ، والدكتور كشف
عليه كويس قوى وبعدين قال له " صحّتك كويسه خالص ، مافيكش حاجه ."
there is nothing wrong with you فالعيان قال له
" طيّب ، well آكل ايه يادكتور ؟ " فالدكتور قال له " تقدر تاكل
اىّ حاجه تعجبك الا الفزيته fees بتاعتي ، كل اىّ حاجه الا الكشف ." fees

(N.B. The verb "to eat" is used idiomatically in the last sentence meaning "not to pay bills, debts or money owed to others".)

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١٨ ـ جحا وبيّاع الموز

18 - Goha and the Banana Seller

جحا كان طول عمره all his life عايش في الارياف ، (village)
in the country ومرّه من المرّات ، once upon a time فكّر
ينزل to go to (Lit: descend) القاهره . اصحابه قالوا له
"خلّي بالك take heed ! يا جحا من البيّاعين بتوع القاهره!
دول وحشين قوى ، اول ما يسمعوك ويسمعوا لهجتك ويعرفوا انك من الارياف يغلّوا
to raise the price عليك الحاجه . يعني الحاجه اللي تمنها
عشره صاغ يقولوا لك عليها بعشرين قرش . فانت اذا حبّيت تشترى حاجه وقالوا
لك على ثمنها قول لهم النصّ على طول right away; always
ولو واحد جا يدّيك حاجه قول له الضعف double . يعني مثلا لو رحت تشترى
حاجه والبياع قال لك بعشره صاغ قول له بخمسه صاغ ولو قلت لواحد بيّاع ادّيني
بخمسه صاغ برتقان وادّاك خمس برتقنات قول له لاء عشره ." جحا قال لهم
" ما تخافوش have no fear, don't worry عليّ ."

وراح جحا القاهره ، وقعد على قهوه من قهاوي القاهره يشرب شاى .
فات واحد بتاع موز بينادي (بينده) to call out على الموز
ويقول " الموز الحلو ، الموز الممتاز " نده له جحا وقال له " تعالى هنا .
بكام كيلو الموز ؟ " فالبياع قال له " باتناشر قرش." وجحا قال له
" بسته صاغ." . فالبياع قال له " ما ينفعش this is impossible
(Lit: it doesn't work) ده موز نمره واحد A-1 (Lit: number one) احسن موز
في القاهره كلّها." وجحا قال له " سته صاغ ، ما فيش غير كده " that is it.
فالراجل قال له "اقول لك I tell you what ، انا
حابيع لك كيلوبسته صاغ بسّ عشان خاطرك " just for you. فجحا على طول
right away قال له " بتلاته صاغ". فالبياع قال له "ياخوى
hey brother (friend) انت قلت سته صاغ من دقيقه " a minute ago .
" جحا قال له " تلاته صاغ – ما فيش غير كده " . بيّاع الموز قال له " انت
فاكرني do you think ... لاقيه finding it في الشارع والآ سارقه
stealing it ، اوزن to weigh لك كيلو بسته صاغ – ياللا ." جحا
قال له " بتلاته صاغ." البياع بصّ لجحا كده وقال له " ايه رايك انت راجل
طيّب kind وانا حبّيتك من اول ما شفتك ، انا عاوز اوزن لك كيلو
ببلاش " for free. فجحا نطّ to jump من على الكرسي اللى هو كان قاعد
عليه وقال له " اتنين كيلو ، اتنين كيلو ، اوعى never! don't you dare!
تفتكر انك حتضحك عليّ " to fool me .

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١٩ـ البنت وبيّاع الفول المِدَمِّس

19 - The Girl and the Bean Seller

دى حكايه على واحده بنت كانت بتشتغل عند عيله ، بنت صغيّره ، عمرها
حوالي ١٨ سنه . في يوم من الايام الستّ the lady of the house قالت لها
" روحي اشترى لنا فول مدمّس fava beans وزيت للفطار ." طبعا
زيّ ما احنا عارفين معظم العائلات في مصر بيفطروا فول مدمّس . الفول المدمّس
ده حاجه اساسيه basic في الفطار . الناس يحُطّوا عليه زيت وليمون وملح.
ويفطروا بيه مع حاجات تانيه او لوحده .

المهمّ ، well; the important thing is البنت
راحِت تشترى الفول المدمّس من على الناصيه street corner من بياع
الفول ، واقف على الناصيه عنده عربيه cart صغيّره وفيها قدره
pot; clay pot كبيره مليانه فول وعنده قزازه فيها زيت . اللي
عاوز فول بسّ يدّى له فول ، واللي عاوز فول وزيت يدّى له فول وزيت .
البنت قالت لبتاع here: seller الفول " اديّني بخمسه صاغ
for five piasters فول وزيت ." والبنت دى كانت شاطره قوى .
المهمّ ، الراجل ادّاها الفول وحطّ لها عليه الزيت . الناس في مصر يحبوا
دايما يتشطّروا to be clever, smart (here: outsmart)
على البيّاع . فالبنت قالت له " حُطّ to put (here: put a little bit more)
شوية فول يا عمّ" uncle (here: mister) . حَطّ لها شويّة فول . بعدين
قالت له " حُطّ شويّة زيت ." حَطّ لها شويّة زيت . قالت له " الله يخلّيك
please (Lit: may God save you) حُط شويّة فول كمان ." حَطّ
لها شويّة فول . قالت له " الله يخلّي لك اولادك حُطّ شوية زيت ." حَطّ لها
شويّة زيت " قالت له " الله يدّيك الصحة may God give you health
حُطّ شويّة فول ." قال لها " يا بنتي روحي امشي خلينا نشوف شغلنا ." قالت

له " بسّ oh! just حُطّ شويّة فول ، شويّه صغيّرين." حَطّ لها شوية
فول • قالت له " الله يطوّل عُمرك may God prolong your life حُطّ
شوية زيت." حَطّ لها شويّة زيت • فِضْلت to remain (here: she went on)
تقول له " حُطّ شويّة فول ، حُطّ شويّة زيت " لمّا طلّعت روحه gave him a hard time
(eventually made him lose his temper) وبعدين بتقول له " حُطّ شويّة
فول " والراجل بقى خَلاص that is it for him مِشْ قادر
he can't take it anymore ، راح واخد القدره بتاعة الفول
وراح كبّها في الشارع ، مسكين poor man ! مِشْ قادر ، خَلاص مش قادر.
فالبنت بصّت له بكل هدوء calmly وقالت له " الله ! ليه
كده ؟ why did you do that ? طيّب well, then حُطّ
شويّة زيت بقى" at least then; .

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٢٠ ـ جحا وجاره

20 - Goha and his Neighbor

جحا كان عنده حمار بيساعده في شغله في الغيط the field
وفي يوم من الايام جاره جاله عشان يستلف to borrow منه الحمار.
دخل الجار عند جحا في البيت قال له " السلام عليكم يا جحا " • فجحا قال
له " عليكم السلام ورحمة الله وبركاته • اتفضّل." فالجار قال له " لا" ،
معلهشّ • never mind! انا جاى لك في طلب request بسيط • simple لو
سمحت سلّفني to lend me حمارك لمدّة for the period of ساعتين
بسّ وارجّعه to return it لك على طول " right away •
جحا قال له " والله كان على عيني وراسي would have liked to ،
(= sorry) كان من عيني دي وعيني دي. sorry انت

عارف انا ما اتأخرش عن طلباتك • your requests واحد صاحبي استلف
الحمار النهارده الصبح ، ولسّه not yet ما رجّعهوش لغاية دلوقت "
الجار قال لجحا " طيّب that is okay معلش ، معلش ، مش مهمّ
انا اروح استلف حمار فلان so and so واحنا متشكرين قوى يا جحا."
الجار صدّق to believe جحا طبعا • يادوب just at the time when الجار طالع
to go out; to leave يعني يا دوب جاى يطلع من بيت جحا ، ما وصلش
يمكن لغاية الباب ، وسمع الحمار بينهّق to bray في الحوش courtyard
وده طبعا كان حمار جحا ، موجود في الحوش — ولا واحد صاحبه استلفه
ولا حاجه •

الجار اتضايق to be upset قوى • وقال لجحا " تكذب عليّ
you lie to me ! يا جحا ، الحمار في الحوش ، واهو بينهّق ، وانا
سامعه ، وتقول لى واحد صاحبك استلفه منّك • مش عيب عليك ! "
aren't you ashamed ! فجحا بصّله وقال له " مش عيب كده ؟
shame on you ! ياراجل عيب عليك ! مش عيب ؟ تكدّبني
you don't believe me! وتصدّق الحمار ! يا راجل عيب !
shame! shame! shame! عيب عليك ! shame on you ! اختشي !
you should be ashamed of yourself! تكذّب راجل وتصدّق حمار ! مالكش حق والله "
.By God! You really shouldn't, you have no right to.

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٢١ – مثل وحكايه

21 - A Proverb and a Story

الامثال مهمّه قوى في مصر • الناس في مصر بيستعملوا الامثال كتير جدا
في كلامهم • وتقريبا كل مثل وراه حكايه •

المثل ده بيقول " الحرامي على راسه ريشه ."

Lit: The thief has a feather on his head.
Intent: One can always spot the guilty.

ودلوقت حاحكيلكم الحكايه • بيقولوا كان فيه واحد راجل عنده حمار ، وجا

جاره سرقه to steal it بالليل at night. الراجل صاحب الحمار شكّ
to doubt ان جاره هوّ اللي سرق حماره • راح قال للقاضي
the judge بتاع القريه village • والقاضي قال له اسكت
be quiet! ما تقولش ولا كلمه • وانا بكره بعد صلاة الظهر noon prayer
حاجيب لك الحمار بتاعك • بعد الصلاة القاضي قال للناس - وطبعا
الحرامي thief كان قاعد في وسطهم قال لهم
" انتو عارفين ان السرقه حرام • انا هنا شايف واحد حرامي قاعد
في وسطكم وشايف ريشه feather على راسه " • راح الحرامي
على طول حاطط putting ايديه على راسه عشان يشيل to take off
الريشه من على راسه • فالقاضي قال له " تعالى يا سيدى ، تعالى
عندى انا عاوز اكلّمك في موضوع بيني وبينك " between the two of us •
والراجل طبعا راح له والقاضي كلمه كلمتين بهدوء calmly فراح
رجّع الحمار لصاحبه •

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٢٢ – نكته ومثل

22 - A Joke and a Proverb

واحد راح يستلف to borrow من واحد صاحبه عشره جنيه ، فصاحبه "قال له "
" طيب بوس ! kiss على ايدى . " فالراجل اللى بيستلف الفلوس قال له " ليه ؟ "
فصاحبه قال له "عشان انا لما حاجي آخد الفلوس منك حابوس على
رجلك . "

وده يفكّرنا بالمثل اللى بيقول " صاحبك بدّك تبقيه لا تاخذ منه
ولا تدّيه ."

Lit: Your friend (if) you want to keep him - don't take from him
or give to him.
Intent: Neither a borrower nor a lender be.

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٢٣ ـ الاكل المصري

23 - Egyptian Food

الموضوع ده طبعا يجرّى الريق to make one's mouth water
وخاصةً particularly ان الاكل المصري مايعلوش عليه اكل excellent
no food is better than it في العالم كله ، لذيذ delicious جدا • السيّاح اللى
بيزوروا مصر كلّهم بيعجبهم الاكل المصري جداً •

الاوّل ابتدي اتكلّم لكم عن بعض الاكلات الشعبيّة popular • طبعاً
الفول المدمّس والطعميه دول حاجه مهمه جداً • الطعميه بيقولوا عليها
الفلافل • فلافل او طعميه هيّ نفس الحكايه ، نفس المعنى • وبعدين فيه
الكشرى • الكشرى ده فنّ art لوحده by itself الكشرى عباره عن
to consist of رز وعدس ومكرونه وبصل مبشور grated; finely chopped
مطبوخين بطريقه مخصوصه in a special way في الزيت ، وله
صلصه sauce مخصوصه ، حرّاقه hot لان فيها فلفل
احمر حرّاق hot red pepper • الكشرى لمّا بيكون معمول كويس
بيكون مدهش •

المصريين، في الضُهر، يحبوا ياكلوا خضار باللحمه stew يعنى
باميه او كوسا او فاصوليا او بسلّه او بطاطس مثلا مطبوخه باللحمه وصلصةً
الطماطم والبصل • وياكلوا مع الخضار باللحمه رزّ او مكرونه في الفرن
او مكرونه باللحمه المفرومه او محشي • المحشي انواع كثيره محشي ورق
عنب او محشي كوسا او محشي كرنب او محشي بِدِنْجان • وطبعا بياكلوا سلطه ،
مثلاً سلطه خضرا tossed salad ودي عباره عن خيار وطماطم وفلفل
اخضر وبصل اخضر وعليها ليمون وزيت وخلّ • في الصيف الناس بيحبوا سلطة
الزبادي yogurt بالخيار ، بتكون ممتازه في الصيف .

بالليل فيه ناس كتير بيحبوا ياكلوا برّه out في مطعم من المطاعم

اللي في البلد. downtown ياكلوا كباب charcoal grilled lamb
وكفته charcoal grilled ground lamb وطبعاً سلطات زيّ السلطه الخضرا اللي
اتكلّمنا عليها دلوقت او سلطه طحينه ground, hulled sesame seeds; tahini
او بابا غنّوج eggplant and tahini salad ومخلل pickles

المصريين يحبوا ياكلوا عيش مع كل اكله . العيش في مصر مهمّ قوي
وعاوز اقول لكم ان العيش المصري مختلف عن العيش الامريكانى . اولا ، الناس
في مصر يشتروا العيش مرّتين في اليوم ، دايما طازه. fresh ما
فيش حدّ يشتري عيش عشان يومين او تلاته زيّ امريكا ، لأ - في مصر: كلّ يوم
ومرّتين في اليوم وساعات تلات مرّات في اليوم . وطعم taste العيش
المصرى حاجه تانيه something else ممتاز .

دلوقت بقى اكلمكم عن الطيور poultry والسمك. fish
الطيور اللى هيّ مثلا زى الفراخ ، او الوزّ ، او البط ducks او الحمام
pigeons . الفراخ والوز والبط بيطبخوا عليهم cook with them ملوخيه والحمام
بيحشوه فريك dried green wheat used for cooking الطيور كلّها بياكلوها
محمّره fried . اهم انواع السمك ، السمك البلطي. fish of the Nile

يا سلام على البلطي المقلي! fried ما يعلوش عليه اكل في
العالم ، زى ما بيقول المثل " اكل الملوك " . البوري mullet ياكلوه
امّا مقلي او مشوي grilled .

التحليه dessert عادة بتكون فاكهه - برتقان ، عنب ، بطيخ او
بلح dates مثلا . فيه طبعا حاجات غير الفاكهه للتحليه جاتوه
pastries او بقلاوه او بسبوسه Egyptian semolina cake
مثلا. بسّ كل الناس بيفضلوا الفاكهه ، المصريين يحلّوا دايما بالفاكهه .

المصريين معروفين بالكرم hospitality ولو رحت تزور عيله مصريّه حتعرف
بالظبط precisely انا قصدى intention ايه ، المصريين كرما
hospitable جداً جداً ، ويحبوا يكرموا to be hospitable (to) الضيف جداً.

ودى حاجه معروفه في العالم كلّه .
افتكر دلوقت احنا خدنا فكره to have an idea عن
الاكل المصري واتمنّى to wish انكم تتعزموا to be invited في بيت
مصري عشان تعرفوا معنى الكرم المصري بصحيح .

*** *** ***

٢٤ ـ السياحه في مصر

24- Tourism in Egypt

السيّاح اللى بيزوروا مصر كلّهم بيعجبوا to admire بالبلد
جداً جداً وبالناس وبالاثار والجوّ الجميل . المصريين معروفين بالكرم –
زىّ باقى العرب ـ . ومصر طبعا زىّ ما احنا عارفين فيها اثار كثيره جداً
جداً ما نقدرش نتكلم عنها كلّها هنا ، لكن حنتكلم عن شويه منّها .

طبعاً احنا عارفين ان السيّاح كلّهم بيزوروا الاهرامات وابو الهول
وبيحبوا يشوفوا " الصوت والضو " " Sound and Light " والمتحف
museum المصرى . المتحف المصرى من اهم متاحف العالم ، فيه
الآثار المصريّه القديمه ، يعنى الآثار الفرعونيّه القديمه زىّ توت عنخ
آمون ونفرتيتي وغيرهم . طبعاً فيه آثار مصريه قديمه كثيره جداً في
الاقصر واسوان ، وعدد كبير جدا من السيّاح بيزور الاقصر واسوان كلّ سنه .

من المتاحف المهمّه في مصر كمان متحف الفن الاسلامي
Islamic Art Museum والمتحف القبطي The Coptic Museum
والمتحف الزراعي The Agricultural Museum ومتحف الشمع
. The Wax Museum

السيّاح كلهم بيحبوا نهر النيل the River Nile والحقيقه
the truth is لما الواحد يقعد في كازينو casino
من الكازينوهات اللى على النيل بالليل في الصيف او بالنهار في
الشتاء كانه as if he قاعد في الجنه ، مناظر scenery من
اجمل ما يمكن .

من معالم landmarks; sights القاهره الحديثه
modern برج القاهره Cairo Tower • برج القاهره اتبنى
سنة ١٩٦١ ، ارتفاعه its height ١٨٧ متر يعنى حوالى ٦٠ دور floor, story
تقريبا • السيّاح بيحبوا ياكلوا فى المطعم بتاع البرج – المطعم فى الدور
الاربعتاشر وبيلف to revolve يعنى بيدور to turn around
تشوف منه القاهره كلّها – منظر جميل جدا وبالاخص بالليل – •

مصر معروفه بالمساجد والكنايس القديمه والحديثه اللى فيها • اهم
المساجد في مصر : الجامع الازهر – اقدم جامع واقدم جامعه في مصر ويمكن
في العالم اتبنى سنه ٩٧٢ وله اهميه كبيره جدا في العالم الاسلامي
كلّه : مبني من اكثر من الف سنه • وجامع سيّدنا الحسين ، وجامع السلطان
حسين وجامع ابن طولون وجامع السيدة زينب • ومن اهم الكنايس كنيسة
المعلّقه Al-Moalaqa Church (Hanging Church)
في مصر القديمه ، اتبنت في القرن century الخامس • وكنيسة
العدرا في الزيتون • من الكنايس الجديده الكتدرائيه cathedral
اسمها كتدرائيه مارمُرْقُس اتبنت في يونيو ١٩٦٨ وهي اكبر كنيسه من نوعها
في افريقيا كلّها • عدد كبير جداً من السيّاح بيحبوا يزوروا المساجد والكنايس
المصريه •

طبعاً احنا عارفين خان الخليلى واهميته – اتكلّمنا عنه قبل كده •
تقريبا كل سايح بيروح مصر لازم يزور خان الخليلي •

السيّاح اللى عندهم اولاد بيحبوا ياخدوهم جنينة الحيوانات the zoo
لانها تعتبر اهمّ واكبر جنينة حيوانات في العالم •

من المدن المهمة في مصر مدينة اسكندريه • اسكندريه من اجمل بلاد
العالم • بلاجات beaches اسكندريه جميله جداً ، وجو اسكندريه جميل
جداً جداً في الصيف وعدد كبير من السيّاح بيحبوا يروحوا اسكندريه في
الصيف •

السياحه مهمّه جداً لمصر ـ والحكومه المصريه بتهتمّ to pay attention
براحة comfort السيّاح وبتعتبرهم to consider them ضيوف
guests مهمّين جداً عندها .

٢٥ ـ قناة السويس

25 - The Suez Canal

قناة السويس ممرّ مائي waterway مهم جداً ، من اهمّ الممرّات
المائيه في العالم . طولها حوالي مية ميل وثمانيه وعرضها its width
حوالى ميتين قدم وعمقها its depth حوالى خمسين قدم . قناة السويس لها
اهميه importance عالميه لانها بتربط to join, connect
البحر الابيض المتوسط the Mediterranean بالبحر الاحمر the Red Sea
من بور سعيد للسويس .

قناة السويس حفرها to dig it المصريين سنة ١٨٥٩ وانفتحت
للملاحه for navigation سنة ١٨٦٩ . اكثر من ربع مليون مصرى
اشتركوا فى حفر القناة ، حفروها بايديهم وعدد كبير جداً من المصريين
مات في حفر القناه .

قناة السويس اتقفلت مرّتين بسبب الحرب war . المرّه الاولى
سنة ١٩٥٦ والمرّه الثانيه سنه ١٩٦٧ .

عشان نعرف اهمية قناة السويس احبّ اقول لكم انّ القناه قصّرت
to shorten المسافه بين انجلترا والهند حوالى ستّ الاف ميل ، وطبعاً دى لها
اهميه اقتصاديه economic كبيره . حاجه تانيه ـ في سنة ١٩٦٦ اكثر من
واحد وعشرين الف باخره ship فاتوا في القناه .

قناة السويس كانت بتمتلكها to own it مصر وفرنسا وبريطانيا ، لكن
طبعاً زيّ ما احنا عارفين مصر امّمت to nationalize قناة السويس يوم ٢٦ يوليو
سنة ١٩٥٦ . وطبعا ده عدل justice لان القناه مصريه . اتحفرت على ارض مصريه
واللى حفروها مصريين ، وزيّ ما قلنا قبل كده مات الاف المصريين وهمّ بيحفروا

القناه .

حاليا مصر طهّرت to clear up القناه لان من بعد حرب ١٩٦٧ لغايه ٤ يونيو ١٩٧٥ القناه كانت مقفوله . الرئيس President انور السادات اعاد فتح to reopen قناة السويس يوم ٥ يونيو ١٩٧٥. وده يوم مهمّ جداً جداً جداً في تاريخ مصر والعالم كلّه .

الحكومه المصريه حتوسّع to widen القناه وتعرّضها وتخليها اعمق deeper عشان تفوّت to permit to pass البواخر الضخمه huge جداً وخاصه ناقلات البترول . oil tankers

امريكا وفرنسا وبريطانيا ساعدوا مصر فى تطهير القناه لان القناه مهمه جداً للاقتصاد العالمي وللسلام for peace العالمي .

المرشدين guides; pilots المصريين هم اللى بيرشدوا البواخر وهى بتمرّ to pass في القناه وحالياً السويس فيها اكثر من ٢٥٠ مرشد مصري والعالم كلّه بيشهد to acknowledge بكفاءتهم their competence.

دخل income قناة السويس ضخم جداً جداً جداً ومهمّ جداً للاقتصاد المصرى ، دخل القناه في اليوم الواحد حوالى مليون ونصّ دولار وطبعاً حيزيد to increase لمّا توسع إن شاء الله . God willing .

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Part Four

Proverbs

PROVERBS

١ ـ اعمل الطيّب وارميه البحر .

1. iʕmil iṭṭayyib , wirmiih ilbaħṛ .

*Meaning: Do a good deed and throw it into the sea.

Intent: One should do a good deed not expecting a reward.

* * *

٢ ـ الباب اللى يجى لك منه الريح سدّه واستريح .

2. ilbaab illi ygiilak minnu rriiħ siddu wistariiħ .

Meaning: The door which brings in the wind, close it and relax.

Intent: Stay away from problems.

* * *

٣ ـ ابعد عن الشرّ وغنّى له .

3. ibʕid ʕan iššaṛṛ , wiɣanniilu .

Meaning: Stay away from evil and sing (happily).

Intent: Stay away from evil and you will be happy.

* * *

٤ ـ الظالم منّه للّه .

4. iẓẓaalim minnu lillaah .

Meaning: The oppressor (tyrant), from him to God (will be handled by God). The oppressor's actions go on to God.

Intent: God punishes the oppressors.

* * *

٥ ـ اللّه كريم

5. aḷḷaah kariim .

Meaning: God is generous.

Intent: God will help you.

* * *

---

* The meaning of a proverb is a semi-literal translation.

٦ _ اللى انكتب على الجبين لازم تشوفه العين .

6. illi nkatab ʕalgibiin laazim tišuufu lʕeen .

Meaning: Whatever is written on one's forehead (i.e. one's destiny), one's eye must see.

Intent: One will inevitably meet one's destiny.

* * *

٧ _ اسعى يا عبد وانا اعينك .

7. isʕa ya ʕabd wana aʕiinak .

Meaning: Work hard and I will help you. (Said by God to man).

Intent: God helps him who helps himself.

* * *

٨ _ اجري جري الوحوش غير رزقك ما تحوش .

8. igri gary ilwuħuuš ɣeer rizʔak matħuuš .

Meaning: Run as hard as wild beasts, but you will not be able to get more nor less than what has been predestined for you.

Intent: One cannot exceed one's preordained reward, no matter how hard one tries.

* * *

٩ _ الارزاق على اللّه .

9. ilʔarzaaʔ ʕala aḷḷaah .

Meaning: Bounties are given by God.

Intent: All good things come from God.

* * *

١٠ _ ابن الحرام ما خلّاش لابن الحلال حاجه .

10. ibn ilħaṛaam maxallaaš libn ilħalaal ħaaga .

Meaning: An evil person leaves nothing for the good person.

Intent: Evil people sometimes ruin things for honest people.

* * *

١١ ـ ادّي العيش لخبّازينه ولو ياكلوا نصّه .

11. iddi lʕeeš lixabbaziinu walaw yaklu nuṣṣu .

Meaning: Give bread to bakers (to bake) even if they eat half of it.

Intent: Seek help from specialists.

* * *

١٢ ـ حبيبك اللي يحبّك يبلع لك الزلط ، وعدوّك يتمنّى لك الغلط .

12. ɦabiibak illi yɦibbak yiblaʕlak iẓẓaḷaṭ , wiʕaduwwak
yitmannaalak ilɣaḷaṭ .

Meaning: He who likes you will swallow (even) stones (for your sake), and your enemy hopes for your errors.

Intent: Your friends will tolerate your faults, but your enemies hope only for your ruin.

* * *

١٣ ـ مين يشهد للعروسه غير امّها ؟ .

13. miin yišhad lilʕaṛuusa ɣeer ummaha ?

Meaning: Who will speak for a bride but her mother?

Intent: People always speak in their own interest.

* * *

١٤ ـ زيّ امّ العروسه ، فاضيه ومشبوكه (ومشغوله) .

14. zayy umm ilʕaṛuusa,faḍya wmašbuuka (~wmašɣuula).

Meaning: Like a bride's mother, does nothing yet acts busy.

Intent: This proverb is said about someone who does nothing yet acts busy, just like a bride's mother on her daughter's wedding day.

* * *

١٥ ـ العروسه للعريس والجرى للمتاعيس .

15. ilʕaṛuusa lilʕariis wiggary lilmataʕiis .

Meaning: The bride goes to the groom and the rest of the people keep running around (they are here described as unlucky).

Intent: One's reward may not reflect one's efforts.

* * *

١٦ – ان كبر ابنك خاويه .

16. in kibir ibnak xawiih .

Meaning: When your son grows up be a brother to him.

Intent: Treat your son as a brother when an adult.

* * *

١٧ – ان كان حبيبك عسل ما تلحسوش كله .

17. in kaan ħabiibak ʕasal matilħasuuš kullu .

Meaning: If your friend is made of honey don't lick all of him.

Intent: Don't over-exploit your friends.

* * *

١٨ – انا واخوي على ابن عمّي ، وانا وابن عمي على الغريب .

18. ana waxuuya ʕala ibn (~bn) ʕammi, wana wibn ʕammi ʕala lɣariib .

Meaning: I will side with my brother against my cousin, and I will side with my cousin against a stranger.

Intent: Blood is thicker than water.

* * *

١٩ – بعد ما شاب ودّوه الكُتّاب .

19. baʕd ma šaab wadduuh ilkuttaab .

Meaning: After he grew old, they sent him to elementary school.

Intent: Do things at the appropriate times.

* * *

٢٠ – الحلم سيّد الاخلاق .

20. ilħilm sayyid ilʔaxlaaʔ .

Meaning: Patience is the master of all qualities.

Intent: Patience is the greatest virtue.

* * *

٢١ ـ الحرامي على راسه ريشه .

21. ilharaami ʕala raasu riiša .

Meaning: The thief has a feather on his head.

Intent: One can always spot the guilty.

* * *

٢٢ ـ زيادة الخير خيرين .

22. ziyaadit ilxeer xereen .

Meaning: It is doubly good to have more good things.

Intent: One can't get too much of a good thing.

* * *

٢٣ ـ الطمع يقلّ ما جمع .

23. iṭṭamaʕ yiʔill ma gamaʕ .

Meaning: Greed makes you lose what you have collected.

Intent: Greed may diminish gain.

* * *

٢٤ ـ التعليم في الصغر زيّ النقش على الحجر .

24. ittaʕliim fiṣṣiɣar zayy innaʔš ʕalhagar .

Meaning: Learning at young age is like engraving something on a stone.

Intent: What one learns as a child is never forgotten.

* * *

٢٥ ـ قيراط بخت ولا فدّان شطاره .

25. ʔiraaṭ baxt wala faddaan šaṭaara .

Meaning: An inch (1/24 of an acre) of good luck is better than a yard (acre) of hard work (or cleverness).

Intent: Good luck counts more than hard work.

* * *

٢٦ ـ صاحبك بدك تبقيه ، لا تاخذ منه ولا تدّيه .

26. ṣaɦbak biddak tibʔiih , la taaxud minnu wala tiddiih.

Meaning: If you want to keep your friend neither take from him nor give to him.

Intent: Neither a borrower nor a lender be.

* * *

٢٧ ـ اللّي اوّله شرط آخره نور .

27. illi awwilu šaṛṭ , axru nuuṛ .

Meaning: Whatever begins with stipulations (clear conditions) ends up in the light (clear).

Intent: Conditions clear at the outset lead to better results.

* * *

٢٨ ـ الشئ اللى ما يهمك وصّى عليه جوز امّك .

28. iššeeʔ illi mayhimmak,waṣṣi ʕaleeh gooz ummak .

Meaning: Whatever does not concern you, give it to your stepfather to do it (for you) (= it will never get done properly).

Intent: Give unimportant tasks to those not dedicated to your interests.

* * *

٢٩ ـ ابن الوزّ عوّام .

29. ibn ilwizz ʕawwaam .

Meaning: The young goose is a good swimmer (like her parents).

Intent: Like father, like son.

* * *

٣٠ ـ اكفي القدره على فمّها ، تطلع البنت لامّها .

30. ikfi lʔidra ʕala fummaha , tiṭlaʕ ilbint lummaha .

Meaning: (Just as you can) Turn a clay pot on its mouth (and it stands upside down in this position), so does a daughter grow up to be like her mother.

Intent: A daughter grows up to be like her mother.

* * *

٣١ ـ ضربوا الاعور على عينه ، قال خسرانه خسرانه .

31. ḍaṛabu laʕwaṛ ʕala ʕeenu , ?aal xasṛaana xasṛaana .

Meaning: They hit the one-eyed man on his bad eye, and he said (so what!) it's bad (what else could happen to it!)

Intent: One should not worry about what is already damaged.

* * *

٣٢ ـ القرد في عين امه غزال .

32. il?ird fʕeen ummu ɣazaal .

Meaning: A monkey is a gazelle in his mother's eyes.

Intent: A mother sees no fault in her child.

* * *

٣٣ ـ لاقيني ولا تغدّيني .

33. la?iini wala tɣaddiini .

Meaning: It's better to be nice to me when we meet than to offer me lunch.

Intent: Kindness alone is enough.

* * *

٣٤ ـ لسانك حصانك . ان صنته صانك ، وان هنته هانك .

34. lisaanak ɦuṣaanak. in ṣuntu ṣaanak , win hintu haanak .

Meaning: Your tongue is your horse; if you take care of it, it takes care of you, and if you treat it badly, it treats you badly.

Intent: People should watch what they say.

* * *

٣٥ ـ زيّ الاطرش في الزفّه .

35. zayy laṭraš fizzaffa .

Meaning: Like a deaf person in a bridal singing party.

Intent: Being quite out of one's depth.

* * *

٣٦ ـ باب النجّار مخلّع .

36. baab innaggaaṛ mixallaʕ .

Meaning: The door of the carpenter is broken .

Intent: A carpenter's door always squeaks; a plumber's tap always drips and a dentist's children's teeth are often rotten.

* * *

٣٧ ـ ما يشكر في نفسه الا ابليس .

37. ma yuškuṛ finafsu illa ibliis .

Meaning: No one praises himself but Satan.

Intent: Only a fool thinks he is faultless.

* * *

٣٨ ـ ما لقيوشفي الورد عيب قالوا له يا احمر الخدين .

38. mali?yuuš filward ʕeeb ?aluulu ya aɦmaṛ ilxaddeen .

Meaning: They found no fault with roses, so they said they are red (have red cheeks - red roses are a great symbol of beauty in the eyes of an Egyptian).

Intent: Some people will always find fault.

* * *

٣٩ ـ ما يعجبوش العجب ولا الصيام في رجب .

39. mayiʕgibuuš ilʕagab wala ṣṣiyaam firagab .

Meaning: Even wonders don't please him, nor fasting during the month of Rajab (which is not the month of fasting for Moslems).

Intent: Nothing impresses some people.

* * *

٤٠ ـ مصر امّ الدنيا .

40. maṣr umm iddunya .

Meaning: Cairo (possibly Egypt) is the mother of the world.

Intent: There is no place like Cairo.

* * *

٤١ ـ يا داخل بين البصلة وقشرتها ، ما ينوبك الا صنّتها .

41. ya daaxil been ilbaṣaḷa w?išritha, maynuubak illa ṣannitha .

Meaning: A person entering between an onion and its skin will get nothing but its strong odor (or sting).

Intent: Don't be nosey; being inquisitive can hurt.

* * *

٤٢ ـ اكبر منّك بيوم ، يعرف اكتر منّك بسنه .

42. akbaṛ minnak biyoom , yiʕṛaf aktaṛ minnak bisana .

Meaning: He who is older than you by one day, knows more than you by a year.

Intent: Respect older people, seek their advice; they know more than you.

* * *

٤٣ ـ جبتك يا عبد المعين تعينني ، لقيتك يا عبد المعين تتعان .

43. gibtak ya ʕabd ilmuʕiin tiʕinni , li?iitak ya ʕabd ilmuʕiin titʕaan .

Meaning: I brought you, Abdel-Moen (Mr. Helper), to help me, and I found that you need help.

Intent: Don't seek help from the helpless.

* * *

٤٤ ـ الغايب حجّته معاه .

44. ilɣaayib ɦiggitu mʕaah .

Meaning: An absent person has his excuse.

Intent: Don't blame some one late until you know why.

* * *

٤٥ ـ القرش الابيض ينفع في اليوم الاسود .

45. il?irš il?abyaḍ yinfaʕ filyoom il?iswid .

Meaning: The white piastre is useful in a black day.

Intent: Save a penny for a rainy day.

* * *

٣٦ـ عزومة مراكبيّه .

46. ʕizuumit marakbiyya .

Meaning: A sailor's invitation. (Imagine a sailor on a ship in the middle of the sea inviting someone on shore to have dinner with him while the ship continues to sail.)

Intent: Said of an insincere invitation.

* * *

٤٧ ـ عشم ابليس في الجنه .

47. ʕašam ibliis filganna .

Meaning: Like the devil's (Satan) hope in (going to) Heaven.

Intent: A totally unrealistic hope.

* * *

٤٨ ـ اصبر على جار السوء ، يا يرحل يا تيجي له داهيه تاخده .

48. uṣbuṛ ʕala gaaṛ issuuʔ ya yiṛɦal ya tgiilu dahya taxdu .

Meaning: Be patient with a bad neighbor, he will either move, or misfortune will befall him.

Intent: Endure difficulties; they will pass away.

* * *

٤٩ ـ وِدن من طين وودن من عجين .

49. widn min ṭiin wiwidn min ʕagiin .

Meaning: One ear of mud and the other of dough.

Intent: Said of a totally unsympathetic person.

* * *

٥٠ ـ الضرب في الميّت حرام .

50. iḍḍaṛb filmayyit ɦaṛaam .

Meaning: Beating a dead person is a sin.

Intent: Stop beating a dead horse, it's a waste of effort.

* * * * * * * * *

٥١ ـ اسأل مجرّب ولا تسأل طبيب .

51. Ask someone who has been through it, and not (ask) a doctor (experience is very important).

* * *

٥٢ ـ السمار نُصّ الجمال .

52. A brown complexion is half (way to) beauty (perfection).

* * *

٥٣ ـ قطّ ملك ولا جمل شرك .

53. A cat of one's own rather than a shared camel.

* * *

٥٤ ـ يعمل من الحبّه قبّه .

54. He makes a dome out of a grain (making a mountain out of a molehill - exaggeration).

* * *

٥٥ ـ اسم على مسمّى .

55. The name is as good as the named person (well-named for his virtues).

* * *

٥٦ ـ الصبر مفتاح الفرج .

56. Patience is the key to ease (relaxation, comfort, happy ending).

* * *

٥٧ ـ اللى ايده فى الميه ، مش زىّ اللى ايده في النار .

57. Having one's hand in water is not like having it in the fire.

* * *

٥٨ ـ غاب القُطّ ، العب يا فار .

58. (When) the cat (is) away, the mice (mouse) (will) play.

* * *

٥٩ ـ قليل البخت يلقى العضم فى الكرشه .

59. Unlucky enough to find bones in tripe.

* * *

٦٠ ـ المركب اللى فيها ريّسين تغرق .

60. A ship with two captains sinks.

* * *

٦١ ـ جبنا سيرة القُطّ جا ينُطّ .

61. We talked about the cat and there it came jumping (speak of the devil).

* * *

٦٢ ـ فى التأنّي السلامه وفي العجلة النّدامه .

62. Care leads to safety, while speed leads to regret. Haste makes waste.

* * *

٦٣ ـ الصبر طيّب (جميل) .

63. Patience is good (a virtue).

* * *

٦٤ ـ الضيف المجنون ياكل ويقوم .

64. A crazy guest eats and leaves right away.

* * *

٦٥ ـ خالف ، تعرف .

65. Be different (disagree; oppose others) and you will be known.

* * *

٦٦ ـ النضافه من الايمان .

66. Cleanliness is of true belief (cleanliness is next to godliness).

* * *

٦٧ ـ الضحك من غير سبب قلّة ادب .

67. Laughing without a good reason shows lack of good manners.

* * *

٦٨ ـ النوم سلطان .

68. Sleep is (as powerful as) a sultan.

* * *

٦٩ ـ الحبّ اعمى .

69. Love is blind.

* * *

٧٠ ـ ما لوش في الطور ولا في الطحين .

70. He has nothing to do either with the bull (that turns the grinding mill around) or the flour (he is uninvolved).

* * *

٧١ ـ حبر على ورق .

71. (Mere) ink on paper (of no effect; useless; insignificant).

* * *

٧٢ ـ العبد في التفكير ، والرب في التدبير .

72. (While) man (slave of God) thinks (about certain problems), God takes care (of those particular problems for him).

* * *

٧٣ ـ اللّى له اول ، له آخر .

73. That which has a beginning has an end (all things have a beginning and an end).

* * *

٧٤ ـ يدّى الحلق للّى بلا ودان .

74. (God) gives earrings to those who have no ears.

* * *

٧٥ ـ زىّ شرّابة الخرج .

75. Like the tassel of a saddlebag (completely useless).

* * *

٧٦ ـ دبّور زَنّ على خراب عشّه .

76. (Like) a wasp that hummed to the ruin of its nest (didn't know when to keep quiet).

* * *

٧٧ـ حُبّ الوطن من الايمان .

77. Love of one's homeland is part of true belief.

* * *

٧٨ ـ ربنا كبير .

78. God is great.

* * *

٧٩ ـ بصلة المُحبّ خروف .

79. An onion offered (to you for dinner) by a true friend is like a whole lamb.

* * *

٨٠ ـ مصير الحيّ يتلاقى .

80. It's the fate of the living to meet again (so long as two persons are alive, they may always meet again) (a small world).

* * *

٨١ ـ زيّ السمن على العسل .

81. (The two of them are) like butter on honey (get along fine).

* * *

٨٢ ـ اللّى تخاف منّه ما يجيش احسن منّه .

82. That which you fear, nothing comes better than it (turns out to be the best things for you; things sometimes do not turn out as badly as one fears).

* * *

٨٣ ـ الكدب مالوش رجلين .

83. Lies (telling lies, lying) have no legs (do not go very far; lies can't carry you far).

* * *

٨٤ ـ خلّى اتّكالك على الله .

84. Let your dependence be upon God (depend on the Lord).

* * *

٨٥ ـ الجعان يحلم بسوق العيش .

85. The hungry dream of the bread market.

* * *

٨٦ ـ اتلمّ المتعوس على خايب الرجا .

86. The unlucky person and the ne'er-do-well got together (began to work together).

* * *

٨٧ ـ العين ما تعلاش على الحاجب .

87. The eye's place is never above the brow (everyone should know his place).

* * *

٨٨ ـ من عُلَّمُنى حَرفاً صِرْتُ له عبداً .

88. He who teaches me one letter, for him I'll be a slave (be grateful to those who teach you).

* * *

٨٩ ـ يلعب بالبيضه والحجر .

89. He juggles (plays with) eggs and stones (clever, artful, smart).

* * *

٩٠ ـ يغرق في شبر ميّه .

90. He drowns in very little (handspan) water (clumsy, awkward, helpless; inept).

* * *

٩١ ـ تحت السواهي دواهي .

91. Beneath quiet people there are calamities (still waters run deep).

* * *

٩٢ ـ عمر الدمّ ما يبقى ميّه .

92. Blood never changes to water (family ties always remain).

* * *

٩٣ ـ ايد واحده ما تسأفش .

93. One hand alone does not clap (one hand washes the other; co-operation).

* * *

٩٤ ـ الحيطان لها ودان .

94. Walls have ears.

* * *

٩٥ ـ خير الامور الوسط .

95. The best of all things is moderation (moderation is the best policy).

* * *

٩٦ ـ يسرق الكحل من العين .

96. He could steal the eye-liner (kohl, antimony) from one's eye (artful thief).

* * *

٩٧ ـ يطلع منها زىّ الشعره من العجين .

97. He gets out of it (trouble) like (pulling) a hair out of the dough (smelling like a rose; without being caught).

* * *

٩٨ _ يفهمها وهيّ طايره .

98. He understands it (the issue at hand) while it's flying
(very smart, sharp)

* * *

٩٩ _ اذا كان الكلام من فضه يبقى السكوت من دهب .

99. If speech is silver, then silence is gold.

* * *

١٠٠ _ اللى يستره ربّنا ما يفضحوش مخلوق .

100. One protected by God will never be disgraced by anyone.

*** *** ***

Part Five

Word Lists

WORD LISTS

List #1 Fruits /ilfakha/

Collective	Unit Noun (Sing)	Count Plural	
tuffaaɦ	tuffaaɦa	-aat	apples
tiffaaɦ	tiffaaɦa	-aat	apples
burtuʔaan	burtuʔaana	-aat	oranges
mooz	mooza	-aat	bananas
tiin	tiina	-aat	figs
ʕinab	ʕinaba	-aat	grapes
xoox	xooxa	-aat	peaches
mišmiš	mišmiša	-aat	apricots
baṭṭiix	baṭṭiixa	-aat	watermelon
šammaam	šammaama	-aat	melons , cantaloupe
barʔuuʔ	barʔuuʔa	-aat	plums
balaɦ	balaɦa	-aat	dates
lamuun	lamuuna	-aat	lemons, limes
ṛummaan	ṛummaana	-aat	pomegranates
faṛawla	faṛawlaaya	-aat	strawberries
kummitra	kummitraaya	-aat	pears
manga	mangaaya	-aat	mangoes

List #2 Vegetables /ilxuḍaaṛ/

niʕnaaʕ	mint
faṣulya	green beans
bisilla	green peas
sabaanix	spinach
koosa	squash
bamya	okra
bidingaan	eggplant
ʔuuṭa (Q) ~ ṭamaaṭim	tomatoes
gazaṛ	carrots

toom	garlic
gargiir	cress
ḍuṛa	corn
baṣaḷ	onions
baṭaaṭiṣ	potatoes
xiyaaṛ	cucumbers
ʔaṛnabiiṭ (Q)	cauliflower
xaṣṣ	lettuce
baʔduunis	parsley
filfil axḍaṛ	green peppers
figl	radishes
kuṛumb	cabbage
muluxiyya	Jew's mallow

List #3 Groceries /ilbiʔaala/

ɦitta - ɦitat	piece (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
šaay	tea
bunn	coffee,ground or bean
malɦ	salt
ʕeeš	bread
riɣiif ʕeeš	a loaf of bread
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
makaṛoona	pasta
gibna	cheese
baskoot	cookies
keek	cake
gatooh	tarts
zeet	oil
zatuun	olives
mixallil	pickles
xall	vinegar
filfil iswid	black pepper
ʕads	lentils

laɦma	meat
laɦma bitillu	veal
laɦma ḍaani	lamb, mutton
laɦma baʔari	beef
laɦma mafṛuuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḍ	eggs
samak	fish

List #4 Colors /ilʔalwaan/

m	f	p	
abyaḍ	beeḍa	biiḍ	white
azraʔ	zarʔa	zurʔ	blue
aɦmaṛ	ɦamṛa	ɦumṛ	red
axḍaṛ	xaḍṛa	xuḍṛ	green
aṣfaṛ	ṣafṛa	ṣufṛ	yellow
iswid	sooda	suud	black
beež	beež	beež	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ṛamaadi	ṛamaadi	ṛamaadi	grey (ashes)
banafsigi	banafsigi	banafsigi	purple (violet)
mišmiši	mišmiši	mišmiši	apricot color (apricots)
xooxi	xooxi	xooxi	peach color (peaches)
burtuʔaani	burtuʔaani	burtuʔaani	orange (oranges)
lamuuni	lamuuni	lamuuni	lemon yellow (lemons)
zibiibi	zibiibi	zibiibi	maroon (raisins)
zeeti	zeeti	zeeti	darkish green (olive oil)
zatuuni	zatuuni	zatuuni	olive green (green olives)
kuṛumbi	kuṛumbi	kuṛumbi	pastel green (cabbage)

* This and the following colors are nisba adjectives from the substances in parentheses (i.e. the color of ...)

List #5 Parts of the Human Body /gism il?insaan/

Notice the parts marked (f)= feminine

gism - agsaam	body
insaan	human being
wišš	face
ṛaas - ṛuɯs (f)	head
šaʕṛ - šaʕṛa	hair
ʕeen - ʕineen (d) - ʕuyuun (p) (s=f)	eye
gifn - gufuun	eyelid
ɦaagib - ɦawaagib	eyebrow
rimš - rumuuš	eyelash
bu?? ~ ɦanak	mouth
šiffa - šafaayif	lip
sinna - sinaan	tooth
dirs - duruus	molar
lisaan - lisina	tongue
manaxiir (f)	nose
widn - widneen (d) - widaan (p) (s=f)	ear
xadd - xuduud	cheek
fakk	jaw
looza - liwaz	tonsil
gild	skin, complexion
ra?aba - ri?aab	neck
lassa	gum
kitf - een (d) - kitaaf	shoulder
diraaʕ - een (d) -aaṭ (p)	arm
rigl - een (d) & p (s=f)	leg
iid - een (d) & p (s=f)	hand
ṣubaaʕ - ṣawaabiʕ	finger
iṣṣubaaʕ ilkibiir	thumb
iṣṣubaaʕ ilwaṣṭaani	middle finger
iṣṣubaaʕ iṣṣuɣayyaṛ	little finger
ḍifṛ - ḍawaafir	nail
rukba - rukab	knee
?adam (Q)	foot
ṣubaaʕ irrigl	toe
faxd - fixaad	thigh
ḍahṛ - ḍuhuuṛ	back

sidr ~ siduuṛ	chest
ʔalb (Q)	heart
riʔa - teen (d)	lung
baṭn (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /ilʔasaas/

kanaba - kanab	couch
kursi - karaasi	chair
ṭaṛabeeza - aat	table
siggaada - sagagiid	rug, carpet
ṣuuṛa - ṣuwaṛ	picture
ṭaffaayit sagaayir	ashtray
ṣufṛa ~ ṭaṛabeezit ṣufṛa	dining table
mafṛaš - mafaariš	table cloth
bufeeh - aat	buffet
fuuṭa - fuwaṭ	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya -aat	sheet
miraaya - aat	mirror
šuveniira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
baṭṭaniyya - aat	blanket
liɦaaf - liɦifa	quilt
mixadda - aat	pillow
ḷamba - aat	lamp, bulb
abažuuṛa -aat	lamp, lampshade
radyu - haat	radio set

tilivizyoon - aat	TV set
sitaaṛa - sataayir	curtain
butagaaz - aat	gas range (bottled gas)
tallaaga - aat	refrigerator

List #7 Money, Weights and Measures /ilfuluus wilmawaziin wilmakayiil/

gineeh - aat	one pound (100 piasters)
nuṣṣ gneeh	1/2 pound
ṛubʕ gneeh	1/4 pound
ʕašṛa saaɣ	10 piasters
xamsa saaɣ ~ šilin	5 piasters
nuṣṣ fṛank	2 piasters
ʔirš saaɣ ~ ʔirš (Q)	1 piaster
ʔiršeen (Q)	2 piasters
taʕriifa	1/2 piaster piece
malliim	1 milliim (1/10 piaster)
nikla	2 milliims
itneen malliim	2 milliims
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
ṛubʕ kiilu	1/4 kilo
ṛaṭl - aṛṭaal	pound (lb.)
mitr	meter
santi	centimeter
milli	millimeter
kilumitr	kilometer

List #8 Professions and Trades /ilmihan wilɦraf/

muɦaami, yya - yyiin	lawyer
mudarris, a - iin	teacher
ustaaz gaamiʕi, ustaaza	university professor
gamiʕiyya - asadzit gamʕa	
duktooṛ, a - daktra	doctor
duktooṛ aṭfaal	pediatrician
duktooṛ baaṭini	physician (internal medicine)

duktooṛ amṛaaḍ nisa	gynecologist
gaṛṛaaɦ , a - iin	surgeon
duktooṛ ʕineen	ophthalmologist
duktooṛ gild	dermatologist
duktooṛ ʕiẓaam	osteopath
duktoorit aṭfaal	pediatrician (f)
duktooṛ asnaan ~ duktooṛ sinaan	dentist
duktooṛ beṭaṛi	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
muɦaasib - iin	accountant
mudiir - iin	director
ʕamiid - ʕumada	dean (of college)
mumaṛṛiḍa - aat	nurse
agzagi - yya	pharmacist
ṣayḍali - yya	pharmacist
ẓaabiṭ buliis	police officer
ẓaabiṭ geeš	army officer
ʕaskari buliis	policeman
ʕaskari geeš	non-commissioned army officer
ʔaaḍi - ʔuḍaah (Q)	judge
muhandis, a - iin	engineer
baʔʔaal - iin	grocer
ṭabbaax - iin	cook
gazzaaṛ - iin	butcher
naggaaṛ - iin	carpenter
xaddaam - iin ~ šaɣɣaal -iin	house boy
xaddaama - aat~ šaɣɣaala -aat	maid
bayyaaʕ - iin	vendor
šayyaal - iin	porter
sawwaaʔ - iin	driver
ʕaamil - ʕummaal	workman
mikaniiki - yya	mechanic
saayiɣ - suyyaaɣ	goldsmith
gawahirgi - yya	jeweler
ʔahwagi - yya (Q)	waiter in a coffeeshop
gaṛsoon , a - aat	waiter
mizayyin - iin	barber
kuwafeer - aat	hair stylist
bawwaab - iin	doorman

List #9 Kinship Terms /ilʔaṛaaba wilʔaṛaayib/

(Abbreviations: fa = father or father's; mo = mother or mother's; br = brother or brother's; si = sister or sister's; da = daughter; so = son)

waalid	father
waldi	my father
abb - abbahaat	father
abuuya	my father
baaba (ḅaaḅa)	daddy
umm	mother
ummi	my mother
walda	mother
walditi	my mother
maama (ṃaaṃa)	mommy
baaba w maama	dad and mom
ilwaldeen	the parents
gidd - giduud	grandfather
gidda	grandmother
ibn - abnaaʔ	son
walad - awlaad ~ wilaad	son
bint - banaat	daughter
axx - ixwaat	brother
axuuya	my brother
uxt - ixwaat	sister
uxti	my sister
ʕamm - ʕimaam	uncle - paternal (fa br)
xaal - xilaan	uncle - maternal (mo br)
ʕamma - aat	aunt - paternal (fa si)
xaala - aat	aunt - maternal (mo si)
ibn ʕamm - wilaad ʕamm	cousin (fa br so)
ibn ʕammi - wilaad ʕammi	my cousin (fa br so)
bint ʕammi - banaat ʕammi	my cousin (fa br da)
ibn xaali - wilaad xaali	my cousin (mo br so)
bint xaali - banaat xaali	my cousin (mo br da)
ibn ʕammiti - wilaad ʕammiti	my cousin (fa si so)
bint ʕammiti - banaat ʕammiti	my cousin (fa si da)

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ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣaɦbi	my friend's cousin (mo si so)
bint ʕammit waldi	my second cousin (da of my fa's paternal aunt)
gooz - agwaaz	husband
gozha	her husband
issitt btaʕtu	his wife
nisiib - nasaayib	in-law
nisiiba - nasaayib	in-law
ʕadiil - ʕadaayil	husband of wife's sister
silfa - salaayif	wife of husband's brother
ḍuṛṛa	co-wife
ɦama	wife's or husband's fa or mo (usually with pron. suffix)
ɦamaaya	my wife's father
ɦamaati	my wife's mother
axu ssitt btaʕti	my wife's brother
gooz uxti	my sister's husband
uxt mṛaati	my wife's sister

List #10 In the Kitchen /filmaṭbax/

maɣṛafa - maɣaarif	ladle
kubbaaya - aat	a glass
fingaal ~ fingaan - fanagiil ~ fanagiin	cup
ṭabaʔ fingaal	saucer
izaaza - azaayiz	a bottle
ʕilba - ʕilab	a box; a can
baaku - waat	a packet
mallaaɦa - aat	salt shaker
sukkariyya - aat	sugar bowl
abriiʔ šaay - abariiʔ šaay	teapot

kanaka - kanak	Arabic coffee pot
ṛaff - ṛufuuf	shelf
ɦalla - ɦilal	cooking pot
ṣiniyya - ṣawaani	baking tray
ṭaaṣa - aat	frying pan
ɣaṭa ɦalla - ɣuṭyaan ɦilal	pot cover
ɦalla pristo	pressure cooker
makwa - makaawi	iron
ṣiniyyit ʔahwa	tray
mafṛama - mafaarim	meat grinder
xaḷḷaaṭ - aat	mixer, blender
fuṛn - afṛaan	oven
maṣfa - maṣaafi	strainer
maṣfit šaay	tea strainer
abriiʔ - abariiʔ	pitcher
dooraʔ - dawaariʔ	pitcher
ṭabaʔ - aṭbaaʔ	plate
ṣaɦn - ṣuɦuun	plate
šooka - šuwak	fork (eating)
maʕlaʔa - maʕaaliʔ	spoon
sikkiina - sakakiin	knife
ṣulṭaniyya - ṣalaṭiin	bowl
fuuṭa - fuwaṭ	napkin
maʕlaʔit šaay	teaspoon
maʕlaʔit šuṛba	soupspoon
(šuṛba "soup")	

List #11 Languages /illuɣaat/

illuɣaat	languages
luɣa -aat	language
ʕaṛabi	Arabic
ingiliizi	English

faṛansaawi	French
almaani	German
aspaani	Spanish
iṭaali	Italian
talyaani	Italian
igriigi	Greek
yunaani	Greek
armalli	Armenian
ruusi	Russian
hindi	Indian
ṣiini	Chinese
yabaani	Japanese
kuuri	Korean
hiroɣliifi	Hieroglyphic
latiini	Latin
ʔibṭi (Q)	Coptic
barbari	Berber
ʕibri	Hebrew
illuɣa lʕaṛabiyya	the Arabic language
illuɣa lfaṛansawiyya	the French language
ilʕaṛabi	the Arabic language
ilfaṛansaawi	(the) French (language)
lahga - aat	dialect
ʕammi	dialectal
ilmaṣri	Egyptian (Arabic)
illahga lmaṣriyya	the Egyptian dialect
ilʕaṛabi lmaṣri	Egyptian Arabic
ilfuṣɦa	Literary Arabic
ilʕammiyya	colloquial (Arabic)

List #12 Exclamations and Oaths /ittaʕaggub wilɦilfaan/

subɦaan aḷḷaah	How wonderful, praise be to God!
aḷḷah	Well!
ya salaam	Fancy that!; My!; Wow!
aḷḷaah	How sweet!; Bravo!
amma ɣariiba	Strange!
šeeʔ ɣariib	Strange!

amma ʕagiiba	Strange!
šeeʔ ʕagiib	What a strange thing!
ya salaam ʕala kida	How strange! How fancy! How beautiful!
ya salaam ʕala dammak	How silly of you! Shame on you!
ya ɦawl illaah	What a loss!
la ɦawla wala quwwata illa billaah	What a loss! How helpless man is!
ʕaal	excellent!
mudhiš	excellent!
bravo	bravo!
ʕaẓiim	excellent!
waḷḷaahi	By God! Indeed! Really!
wiɦyaat ṛabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear ...)
winnabi ?	Honestly?
istaʕgib	to be amazed
istaɣṛab	to be amazed
ɦilif (i)	to swear
ixx ~ ixṣ	How disgusting!
ixṣ ʕaleek	Shame on you! (ms).

List #13 Weather /ilgaww/

gaww	weather
ṭaʔṣ	weather
iṛṛabiiʕ	spring (season)
iṣṣeef	summer
ilxariif	autumn
iššita (m,f)	winter
bard	cold (n)
ɦaṛṛ	hot, heat
dafa (m)	warmth
ṣaɦḍ	heat, hot
hawa (m)	air
ṛuṭuuba	humidity
ṛiṭib	humid

talg	snow, ice
riiɦ (m,f)	wind
bard moot	very cold, ice cold
iddunya bard ʔawi	it (the world) is very cold
bard ʔawi	very cold
nisiiṃ ~ nisma	breeze
maṭaṛ	rain
baṛṛad	to become cold
ɦaṛṛaṛ	to become hot
maṭṭaṛ	to rain
iddunya bitmaṭṭaṛ	it (the world) is raining

List #14 Nature /iṭṭabiiʕa/

aṛḍ (f)	land
sama	sky
baɦṛ - buɦuuṛ	sea
nahṛ - anhaaṛ	river
muɦiiṭ - aat	ocean
buɦayṛa - aat	lake
šaaṭiʔ - šawaaṭiʔ	shore
plaaž - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
ʔamaṛ (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarʕ	plants
warda - ward	flower
warda baladi	rose
šagaṛa - šagaṛ	tree
ɦašiiš	grass
maṭaṛ	rain
mayya (ṃayya)	water

List #15 Animals, birds, and insects /ilɦayawanaat wiṭṭuyuuṛ wilɦašaṛaat/

kalb - kilaab	dog
ʔuṭṭa - ʔuṭaṭ (Q)	cat
ɦumaaṛ - ɦimiir	donkey
baʔaṛa - baʔaṛ	cow
faṛas	horse
ɦuṣaan - ɦiṣina	horse
ṭooṛ - tiraan	ox
ʕigl - ʕiguul	calf
gaɦš - guɦuša	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xaṛuuf - xirfaan	lamb
miʕza - miʕiiz	goat
ɦalluuf - ɦalaliif	pig
xanziir - xanaziir	pig
ɦayawaan - aat	animal
bihiima - bahaayim	beast of burden
waɦš - wuɦuuš	wild animal
asad - isuda ~ usuda	lion
nimr - nimuṛa	tiger
taʕlab - taʕaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeeṛ - ṭuyuuṛ	bird
ʕaṣfuuṛa - ʕaṣafiir	sparrow
ɦamaama - ɦamaam	pigeon
farxa - firaax	chicken
diik - diyuuk	rooster
diik ṛuumi	turkey
ɣuṛaab - ɣirbaan	crow
ɦiddaaya - aat	kite (bird)
samaka - samak	fish
dibbaana - dibbaan	fly
namuusa - namuus	mosquito
namla - naml	ant
ḍabbuuṛ - ḍababiir	wasp

List #16 Countries and Cities (All names of countries and cities in EA are f - any word not marked (m) in this list is (f))

afriqya	Africa
amerika	America
asya	Asia
ustuṛalya	Australia
uṛuppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilʕaalam ilʕaṛabi **(m)**	The Arab World
iššarʔ **(m)**	The East
ilɣaṛb **(m)**	The West
iššarʔ ilʔawṣaṭ **(m)**	The Middle East
maṣr	Egypt; Cairo
ilqaahiṛa ~ maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimašʔ	Damascus
ilʔuds	Jerusalem
filisṭiin	Palestine
ilʔurdun	Jordan
ʕammaan	Amman
libya	Libya
ṭaṛablus	Tripoli
ilmaɣrib	Morocco
iṛṛabaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilʕiraaʔ	Iraq
baɣdaad	Baghdad
issuʕudiyya	Saudi Arabia
iṛṛiyaaḍ	Riyadh
ingiltira	England

ḷanḍan	London
faṛansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṭaḷya	Italy
ṛooma	Rome
aspanya	Spain
madriid	Madrid
israʔiil	Israel
tall abiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṣṣiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iṛaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ʕaaṣima - ʕawaaṣim	Capital (of a country)
balad - bilaad	city, town
qaṛya - quṛa	village
miina - mawaani	port
ɦayy - aɦyaaʔ (m)	quarter, section of town
wagh baɦri (m)	Lower Egypt
wagh ʔibli ~ iṣṣiʕiid (m)	Upper Egypt
iddilta	The Delta
buuṛ saʕiid	Port Said
iskindiriyya	Alexandria
ilgiiza	Giza
issiwees	Suez
luʔṣuṛ	Luxor
aṣwaan	Aswan
issadd ilʕaali (m)	The High Dam
qanaat issiwees	The Suez Canal

List #17 Personal Characteristics /iṣṣafaat iššaxṣiyya/

ṣifa - aat	characteristic
šaxṣ - ašxaaṣ	person
ʕaaʔil - iin	wise, refined person
magnuun - maganiin	crazy
mabṣuuṭ - iin	happy
faṛɦaan - iin	happy
zaʕlaan - iin	unhappy, sad; angry
middaayiʔ - iin	bothered, depressed
haadi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaslaan - iin	lazy
ʕaṣabi - yyiin	nervous
ʔaṛfaan - iin (Q)	disgusted
mundahiš - iin	surprised
ɣayṛaan ~ ɣayyaaṛ - iin	jealous
anaani - yyiin	selfish
saxiif - suxafa	silly
ẓaṛiif - ẓuṛafa	nice
šaxṣ duɣri	a proper person
šaxṣ niḍiif	a clean person; an upright person
ʕaaṭifi - yyiin	emotional, romantic
ɦaṛiiṣ - ɦuṛaṣa	prudent
gabaan - gubana	coward
šugaaʕ - šugʕaan	brave
baxiil - buxala	miserly
baaʔis - buʔasa	miserable
kariim - kuṛama	hospitable, generous
šaaṭir - šuṭṭaaṛ ~ šaṭriin	clever
xaayib - iin	good for nothing; ne'er do well
muʔaddab - iin	polite, cultured, cultivated
ʔaliil ilʔadab - ʔulalaat ilʔadab (Q)	impolite, ill-bred

ṭabiiʕi - yyiin	natural
mutašaaʔim - iin	pessimistic
mutafaaʔil - iin	optimistic
kazzaab ~ kaddaab - iin	liar
ṣaadiʔ - iin	truthful

List #18 Grammatical Terms /muṣṭalaɦaat qawaaʕid/

muṣṭaḷaɦ - aat	term, idiom
iṣṭilaaɦ -aat	term, idiom
qawaaʕid	grammar
gumla - gumal	sentence
ʕibaaṛa - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʔ	noun
fiʕl - afʕaal	verb
ṣifa - aat	adjective
ḍamiiṛ - ḍamaayiṛ	pronoun
ɦaṛf gaṛṛ - ɦuṛuuf gaṛṛ	preposition
ṛaabiṭ - ṛawaabiṭ	conjunction
mufrad	singular
gamʕ	plural
muzakkaṛ	masculine
muʔannas	feminine

List #19 Women's Clothes /malaabis issayyidaat/

bluuza - aat	blouse
gazma bkaʕb	high heel shoes
ṣandal - ṣanaadil	sandals
šibšib - šabaašib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring

(/dahab/ 'gold'; /faḍḍa / 'silver; /ɦadiid / 'iron'; /niɦaas aṣfaṛ /'brass';/niɦaas aɦmaṛ/ 'copper;/ xašab/ 'wood')

ɦalaʔ - ɦilʔaan	earring
iswira - asaawir	bracelet
banṭaloon - aat	slacks, pants
buut	boots
išaṛp - aat	scarf
žiip(f) -aat~gunilla -aat	skirt
ʔamiiṣ noom (Q)	night gown
bižaama - aat	pajama
ṛoob - aṛwaab	robe
baḷṭu faṛw	fur coat
fustaan ɦariir	silk dress

(/ɦariir / 'silk',/ ʔuṭn/Q 'cotton',/ ṣuuf/ 'wool'; /ʔaṭiifa/ (Q) 'velvet')

mugawhaṛaat	jewelry
šaṛaab naylon	nylon stockings
budṛa	face powder (make up)
ṛuuž	lipstick
aɦmaṛ šafaayif	lipstick
sabɣit šaʕṛ	hair color (dye)
šampuu	shampoo
parfaan	perfume
riiɦa -ṛawaayiɦ	perfume, scent, fragrance
ikladooṛ	nail polish
muḷʔaaṭ -maḷaʔiiṭ	tweezer

List #20 Men's Clothes /malaabis irrigaal/

šaṛaab - aat	socks
šibšib - šabaašib	slippers
gazma - gizam	shoes
ʔamiiṣ - ʔumṣaan (Q)	shirt
žakitta - aat	jacket
baḷṭu - baḷaaṭi	coat
buṛneeṭa - baṛaniiṭ	hat
gawanti - gawantiyyaat	gloves

mandiil - manadiil	handkerchief
puloovaṛ - aat	pullover
malaabis daaxiliyya	underwear
kaṛavatta - aat	neck tie
ɦizaam - ɦizima	belt
šamsiyya - šamaasi	umbrella
banṭaloon - aat	trousers
makanit ɦilaaʔa	safety razor
furša - furaš	brush
mišṭ - amšaaṭ	comb
furšit ɦilaaʔa	shaving brush
muus ɦilaaʔa - amwaas ɦilaaʔa	razor blade
kulonya	eau-de-cologne
maʕguun ɦilaaʔa	shaving cream
maʕguun sinaan	tooth paste
furšit sinaan	tooth brush

*** *** ***

Part Six
Lexicon

LEXICON

EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

? a b d ḍ f g h ɦ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʕ ɣ

Words in Egyptian Arabic never begin with a vowel, whether short or long (see pages 29-30), but rather with /?V/. For this reason, /ana/ = /?ana/ 'I;' /inta/ = /?inta/ 'you (ms);' /umm/ = /?umm/ 'mother;' /eeh/ = /?eeh/ 'what?' and /ooḍa/ = /?ooḍa/ 'room' are listed in this lexicon under their initial vowels /a, i, u, e, o/ respectively, and without the intial glottal stop, as follows: /ana/, /inta/, /umm/, /eeh/, and /ooḍa/. However, a word such as /?ahwa/ 'coffee,' in which the initial glottal stop corresponds to Modern Literary Arabic /qāf/ (ق) /q/, is also listed in the lexicon under its initial vowel preceeded by the glottal stop. Thus /?ahwa/ is listed under 'a.'

The citation for this particular word is:

?ahwa (Q)	coffee

Note that (Q) refers to the fact that /?/ of /?ahwa/ corresponds to Modern Literary Arabic /q/ (see pages 29-30). The overmarking of such items with the additional (Q) next to the citation serves, to remind the student that /?/ of /?ahwa/ does not elide.

Compare the listings

?alam (Q)	pen	listed under 'a'
alam	pain	
?ism (Q)	section	listed under 'i'
ism	name	

In most cases, nouns appear with the singular form given first; a comma is followed by the feminine form; a dash by the plural (and in some cases by the dual). The entry /fallaaɦ ,a -iin ,aat/ 'farmer,' for example, denotes the ms, fs, mp and fp forms, respectively.

Gender indicators (m) (f) are not entered for those nouns in which the sex of the referent clearly indicates the grammatical gender; neither are they entered for nouns or adjectives which are grammatically identifiable (e.g. /ṭaaliba/ 'student,' in which /-a/ is the marker of [fs] noun, and /ṭaalib/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /aṛḍ/ (f) 'land' and /mabna/ (m) 'building,' since their endings do not follow the rules.

Collective nouns are given in the following order: collective ,unit noun - count noun; e.g. /burtu?aan ,a -aat/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /misaafir ,a -iin/ 'traveling' = /misaafir ,misafra -misafriin/. Note the shortening of long vowels and elision of unstressed /i/.

Long and short forms of the numerals (3-10) are listed as follows: long form ~ short form; e.g. talaata ~ talat.

The following abbreviations are used in the lexicon and throughout the study:

adj.	adjective
adv.	adverb
AP	active participle
art.	article
br	brother, brother's
C	consonant
Coll	collective noun
comp	comparative
cond	condition, conditional
conj.	conjunction
CS	construct state of the noun
d	dual
d.	direct
da	daughter
def.	definite
dem	demonstrative

dim	diminutive
EA	Egyptian Arabic
f	feminine
fa	father, father's
fp	feminine plural
fs	feminine singular
gr	grammatical term
imperf.	imperfect
indef	indefinite
intr.	intransitive (verb)
inv.	invariable
lit	literally
m	masculine
mo	mother, mother's
mp	masculine plural
ms	masculine singular
n	noun
neg.	negative
num.	numeral
obj.	object
p	plural
part.	particle
perf.	perfect
PP	passive participle
prep.	preposition
pron.	pronominal
s	singular
S	student
si	sister, sister's
sing.	singular
so	son
s.o	someone
s.p	sound plural
s.th	something
super	superlative
T	teacher
tr.	transitive verb
v	verb
V	vowel
VN	verbal noun
~	precedes a variant form
;	precedes an equivalent or additional form or gloss
(Q)	shows that /ʔ/ = Literary Arabic qaf (ق) ; i.e. does not elide (initially)
,	followed by feminine form
-	followed by plural form, or, in certain cases, by the dual (d).

LEXICON

Arabic - English

a

aadi here is/are (invariable)
?aaḍa (Q) to sue s.o
?aaḍi (Q) -?uḍaah judge
?aal (u) (Q) to say, tell
?aal eeh (Q) what did he say?
?aam (u) (Q) to wake up, get up
?aas (i) (Q) to measure
aaya -aat verse from the Bible or Koran
?aaʕid ,a -iin (Q) continue to; sitting; continuing (participle)
abadan at all; ever ; not at all, never
abažuuṛa-aat lamp; lampshade
abb -ahaat father
?abl (Q) before (in time or place)
?abl ma (Q) before (conj.)
abrii? - abarii? pitcher
abrii? šaay - abarii? šaay teapot
abriil April
abu lhool the Sphinx
abuuya my father
abyaḍ ,beeḍa -biiḍ white
adab - adaab literature, (p)=literatures; liberal arts;(s)=politeness, manners
?adam (Q) foot
adawaat (p) articles=tools
?add (Q) like, e.g. in size or amount
?add eeh (Q) how long? how many? how much? how big?
?addim (Q) to offer
?adiim ,a -?udaam (Q) old (things)
?aḍa (i) (Q) to finish
afriqya Africa
afṛangi foreign
agaaza -aat holiday, vacation
agadd newer
aggaṛ to rent
agmal prettier
agzagi -yya pharmacist
ahamm more important
ahe here is (fs)
ahl family, people (of)
aho here is (ms)
ahum here are
?ahwa (Q) coffee; coffee shop
?ahwagi -yya (Q) waiter in a coffee shop
aɦibb . . .moot I adore (s.o, s.th)
aɦla sweeter, prettier; sweetest
aɦmar ,ɦamṛa -ɦumṛ red
aɦmaṛ šafaayif lipstick
aɦṛag to put on the spot, embarass
aɦsan lest, for fear that
aɦyaa? biology
akbaṛ bigger; biggest
akl food
akṛam to be hospitable to
aktaṛ more; most
aktaṛ biktiir much more
?alam -?ilaam (Q) pencil, pen
?alaʕ (a) (Q) to undress, to take off
?alb -?uluub (Q) heart
alf - alaaf thousand
alf wtusʕumiyya talaata wsabʕiin one thousand nine hundred and seventy-three (1973)
?aliil il?adab (Q) -?ulalaat il?adab impolite
?all (i) (Q) to decrease, diminish
allif to compose
?allil (Q) to hold down, minimize
almaani ,yya -almaan German
alwaan colors
alʕaab ṛiyaḍiyya physical education
aḷḷaah God; Good Lord! ; How sweet!
aḷḷaah yixalliik please (to ms) [lit. 'may God save you'(ms)]
aḷḷaah yixziik shame on you !
aḷḷah well!
amal - amaal hope

?amaṛ (Q) moon
amerika America
amerika lganubiyya South America
amerika ššamaliyya North America
?amɦ (Q) wheat
?amiiṣ -?umṣaan (Q) shirt
amma as for; but; when
amma ʕagiiba strange!
amma ɣariiba strange!
amrikaani ,yya -amrikaan American
amuut fi . . . I adore (s.o, s.th)
ana I (m,f)
ana maali ~ wana maali why should I care?
anaani ,yya -yyiin selfish
anhi ~ ?anhu -?anhum which one?
anhu ~ ?anhi -?anhum which one?
antireeh -aat foyer, family room
arbiʕiin forty
armalli ,yya- arman Armenian
?aṛa (a) (Q) to read
aṛbaʕ tixmaas 4/5
aṛbaʕa four
aṛbaʕa wxamsiin fifty-four
aṛbaʕa wʕišriin ?iṛaaṭ fully or totally (satisfied)
aṛbaʕṭaašaṛ fourteen
aṛḍ (f) land
?aṛfaan ,a -iin (Q) disgusted
?aṛnabiiṭ (Q) cauliflower
?amiiṣ noom (Q)-?umṣaan noom nightgown
?aṛṛa (Q) to cause to read
asaaṛ monuments
asad - isuda ~ usuda lion
aslam to become a Moslem
aspaani ,yya - aspaan Spanish, Spaniard
aspanya Spain
asya Asia
?aṣaḍ (u) (Q) to intend, mean
?aṣḍ ~ ?aẓḍ (Q) it's intended, it's meant, intention
aṣfaṛ ,ṣafṛa -ṣufṛ yellow
aṣiil ,a - uṣaḷa of excellent origin
aṣḷ - uṣuul origin (s="principle")
aṣḷaʕ , ṣalʕa - ṣulʕ bald
aṣwaan Aswan
ašṛaf to supervise
atiina Athens
?aṭiifa (Q) velvet
?aṭṛ -?uṭuṛaat (Q) train
aṭṛaš , ṭaṛša -ṭuṛš deaf
aṭwal taller; tallest
aw or
?awi (Q) very
awsaʕ wider; widest
awwalaani ,yya -yiin first
awwil , uula - awaa?il first
awwil imbaariɦ the day before yesterday
awwil ma as soon as
?awwim (Q) to cause to get up
axḍaṛ ,xaḍṛa -xuḍṛ green
axiir ,a last; latest
axlaa? (p) a person's general (traits of) character
axraani ,yya -yyiin last; latest
axu ssitt bitaʕti my wife's brother
axuuya my brother
axx - ixwaat brother
aywa yes
ayy which? any (one, thing)
azra? ,zar?a -zur? blue
?aẓḍ ~ ?aṣḍ (Q) intentions
aẓhaṛ to show, make visible
?aʕad (u) (Q) to sit down, stay
aʕla higher; highest
aʕwaṛ ʕooṛa -ʕuuṛ one-eyed
aɣuṣtuṣ August

b

ba??aal -iin grocer
ba?a (particle) then, well! ; so!
ba?a (a) to remain
ba?a (i) to keep
baaba daddy
baaba w maama dad and mom
baa?i -ba?yiin the rest, others
baa?is , a -bu?asa miserable
baaku -waat a packet
baan (a) to appear
baarik to bless
ba?aṛa -ba?aṛ cow
baat (a) to spend the night
baaʕ (i) to sell
ba?duunis parsley
badla -bidal suit (of clothes)
badri early

baɦṛ -buɦuuṛ sea
baɦs - abɦaas research
bakaloryoos -aat Bachelor of Science, B.S.
ba?laawa sweet made of puff pastry with syrup and pistachios or walnuts
balaaš don't worry; never mind; nothing; forget it!
balad (f) -bilaad city, town
balaɦ ,a -aat dates (fruit)
baleeh ballet
baḷṭu -baḷaaṭi coat
baḷṭu faṛw fur coat
bamya okra
bana (i) to build
banafsigi purple
banba pink
banṭaloon -aat trousers, slacks, pants
barbari Berber
bard cold (n)
bard ?awi very cold
bard moot very cold
bardaan ,a -iin cold (adj)
baṛḍu also
baṛniiṭa ~ buṛneeṭa -baṛaniiṭ hat
baṛṛa outside (preposition) (adverb)
baṛṛad to become cold
basbuusa Egyptian semolina cake
baskit basketball
baskoota -baskoot cookie
bass but; just; only; enough
baṣaḷ ,a -aat onions
baṣṣ (u) to look
baṭaaṭiṣ ,aaya -aat potatoes
baṭn (f) stomach
baṭṭaniyya -aat blanket
baṭṭariyya -aat flashlight battery
baṭṭiix ,a -aat watermelon
baxiil ,a -buxala miser
baxt luck
bayruut Beirut
bayyaaʕ ,a -iin vendor
baʕat (a) to send
baʕd after (in time or order)
baʕd bukṛa the day after tomorrow
baʕd iḍḍuhṛ (in) the afternoon
baʕd ma after (conj)
baʕd šwayya after a while
baʕdeen then, after that
baʕḍ some
baʕḍukum some of you
baɣdaad Baghdad
beeḍ,a -aat eggs
been between; among
beet -buyuut house
beež beige
bi ~ b with, to, by
bi?aala groceries
bidd + pron. suff. (auxiliary) would like to, want
biddi I would like to
bidingaan ,a -aat eggplant
biduun without
biduun ma without
bihiima -bahaayim beast of burden
bikaam how much?
bikull suṛuuṛ with great pleasure
bil?aṭṛ by train
bil?axaṣṣ especially
bilhana wiššifa Hope you will enjoy it; May it do you much good and give you the best of health (food, drink)
bil?iḍaafa l- in addition to
billeel at night
bilmarkib by boat
bilmunasba di on this occasion; by the way
bilmutusikl by motorcycle
bil?utubiis by bus
bilyoon one billion
bilʕagala by bicycle
bilʕaṛabiyya by car
binnisba l- in relation to
bint -banaat girl, daughter
bint xaali -banaat xaali my cousin (mo br da)
bint xalti -banaat xalti my cousin (mo si da)
bint ʕammi -banaat ʕammi my cousin (fr br da)
bint ʕammit waldi my second cousin (da of my fa's paternal aunt)
birnaamig -baṛaamig program
biṛṛaɣm min in spite of
bishuula easily
bisilla ,aya -aat green peas
biskilitta -at bicycle
bisurʕa quickly
biṣʕuuba with difficulty
bišweeš slowly
bitaaʕ ,a -bituuʕ thing, whatchamacallit, thingamajig; of, belonging to
bitawassuʕ detailed, in more detail
biṭṭayaaṛa by airplane
biẓẓabṭ precisely

bižaama -aat pajama
biʕid (i) to go far away, stay away
biʕiid far
bluuza -aat a blouse
bravo bravo!
bu?? mouth
budṛa powder, face powder
bufeeh -aat buffet
buɦayṛa -aat lake
bukṛa tomorrow
bukṛa baʕd iḍḍuhṛ tomorrow afternoon
bukṛa ṣṣubɦ tomorrow morning
bundu? ,a -aat hazel nuts
bunn coffee beans or ground coffee
bunni brown
burtu?aan ,a -aat oranges
burtu?aani orange color
buṛneeṭa -baṛaniiṭ hat
busṭa mail
busṭagi mailman
butagaaz -aat gas range
buuṛ saʕiid Port Said
buuṭ boots

d

da (m) ,di -dool this; that
da??(u) to knock; ring
daawa to remedy
daaxil having entered (participle)
dabaɦ (a) to slaughter
dafa (m) warmth
dafaʕ (a) to pay; to push
daffa to make warm
dahab gold
dahya -dawaahi calamity
dall (u) ʕala indicate, show
damm blood
dammu xafiif he is very nice and very likeable, a jovial, light-hearted fellow
daras (i) to study
darris to teach
dars -duruus a lesson
daṛaga -aat grade
dawwaṛ to turn around; look for
daxal (u) to enter
dayman always
dayya? ,a -iin narrow
di -dool this, that (f)
dibbaana -dibban fly (insect)
dibloom -aat diploma
diib -diyaab ~ diyaba wolf
di?ii?a -da?aayi? minute
diik -diyuuk rooster
diik ṛuumi turkey
diin - adyaan religion
diini ,yya religious
dikha ~ dukhum that one (dem.)
dilwa?t ~ dilwa?ti now
dilwa?t aho right now
dilwa?ti bass just now, only now
dimaš? Damascus
diṛaasa -at study
diraaʕ -een (d) -aat arm
dirs -duṛuus back tooth; molar
disimbir December
dool these, those (m,f)
dukha ~ dikha -dukhum that one (dem.)
dukhum those (dem.)
dukkaan -dakakiin shop
duktooṛ doctor
duktooṛ -dakatra medical doctor
duktooṛ amṛaaḍ nisa gynecologist
duktooṛ asnaan dentist
duktooṛ aṭfaaḷ pediatrician (m)
duktooṛ baaṭini physician (internal medicine)
duktooṛ beṭaṛi veterinarian
duktooṛ gild dermatologist
duktooṛ ʕineen ophthamologist
duktooṛ ʕiẓaam osteopath
duktooṛit aṭfaaḷ pediatrician (f)
duktoṛaah -aat Ph.D.
dulaab -dawaliib cupboard (wardrobe)
duṛg - adṛaag drawer (of a desk, etc.)
duxuul entering

ḍ

ḍabbuuṛ -ḍababiir wasp
ḍahṛ - ḍuhuuṛ back (anatomy)
ḍamiiṛ - ḍamaayiṛ pronoun; conscience
ḍaṛab (a) to beat, hit
ḍaṛb hitting
ḍeef ,a -ḍuyuuf guest
ḍifṛ -ḍawaafiṛ nail (finger, toe)

ḍiɦik (a) to laugh
ḍiɦik maʕa to kid s.o
ḍiɦik ʕala to laugh at; to trick
ḍuhṛ noon
ḍuṛṛa co-wife
ḍuuʔ light

e

eeh what?

f

fa- well then
faad (i) to benefit s.o
faaḍi ,faḍya -faḍyiin empty; free = (having nothing) to do
faat (u) to pass
faat (u) (ʕala) to drop in on
faatiɦ light (e.g. color); opened
faddaan -fadadiin acre
faḍḍa to empty s.th
faḍḍa silver
faḍḷ - afḍaaḷ merit
fagr dawn
fahhim to cause to understand
fakk -een (d) jaw
fakha fruits
fakka change (money)
fakkaṛ to think
fallaaɦ ,a -iin,aat farmer, peasant
falsafa philosophy
fann art
fannaan, a -iin, aat artist
fanni ,yya artistic, vocational (education)
farʔ -furuuʔ difference
faraš (i) to furnish
farxa -firaax chicken
faṛansa France
faṛansaawi ,yya -yyiin French, Frenchman
faṛas -xeel horse
faṛawla ,aya -aat strawberries
faṛd - afṛaad individual
faṛɦaan ,a -iin happy
faṛʕoon ~ faṛaʕoon -faṛaʕna Pharoah
fassaṛ to explain
faṣl -fuṣuul class(room); season
faṣulya ,aya -aat greenbeans
fašṛ bragging
fašṛa a brag
faššaaṛ ,a -iin braggart
fataɦ (a) to open (s.th)
fattaaɦa -aat opener
faxd -fixaad thigh
faẓẓuuṛa -fawaziir riddle
fi ~ f in
fi nuṣṣ illeel at midnight
fibṛaayir February
fiḍi (a) to be empty; to be free
fiḍil (a) to remain; to keep (doing . . .)
figl ,a -aat radishes
fihim (a) to understand
fii there is/are
fiih there is/are
fiil -fiyala elephant
fikra - afkaaṛ idea
filfil axḍaṛ green peppers
filfil iswid black pepper
filfila xaḍṛa a green pepper
filisṭiin Palestine
film - aflaam film; movie
filmiyya percent (%)
finafs ilwaʔt at the same time
fingaal ~ fingaan -fanagiil ~ fanagiin cup
firaax chickens
fiʕl - afʕaal verb
feen where?
fooʔ on, over, above
fukaaha humor
fumm mouth
furša -furaš brush
furšit ɦilaaʔa shaving brush
furšit sinaan toothbrush
fuṛn - afṛaan oven
fuṛṣa -fuṛaṣ occasion; opportunity
fustaan -fasatiin a dress
fustaan ɦariir silk
futbool football
fuul midammis fava beans
fuuṭa -fuwaṭ towel, napkin

g

gaab (i) to bring
gaamiʕ -gawaamiʕ mosque
gaamiʕi ,yya -yyiin university (adj.)

gaaṛ ,a -giraan neighbor
gaawib to answer
gaayiz it is possible
gabaan ,a -gubana coward
gabal -gibaal mountain
gabṛ algebra
gah ~ gih to come
gaɦš -guɦuša ass
gamaal beauty
gamal -gimaal camel
gamaʕ (a) to collect, add
gamb ~ ganb beside
gamiil ,a -gumaal pretty, beautiful
gamiiʕ all
gamuusa -gamuus water buffalo
gamʕ plural
gamʕa -aat ~ gamiʕaat university
ganb ~ gamb near by, beside
ganna paradise
ganuub south
gariida -gaṛaayid newspaper
gaṛa (a) to happen
gaṛaaž -aat garage
gaṛas -giṛisa bell
gaṛṛaaɦ ,a -iin surgeon
gaṛsoon ,a -aat waiter
gaṭooh tarts
gawaab letter; answer
gawahirgi -yya jeweler
gawanti -yyaat gloves
gaww weather
gayy ~ gaay coming
gazaṛ ,a -aat carrots
gazma -gizam shoe
gazma bkaʕb high heel shoes
gazzaaṛ -iin butcher
gaʕaan ,a -iin hungry
gibna cheese
gidd -giduud grandfather
gidda -aat grandmother
gidiid ,a -gudaad new
gifn -gufuun eyelid
gihiz (a) to be ready
gild skin, complexion
gild -guluud leather
ginaaɦ -giniɦa wing
gineeh -aat a pound note (100 piasters)
giri (i) to run
gism - agsaam body
gooz a couple, pair (also husband)
gooz - agwaaz husband
gooz umm stepfather
gooz uxti my sister's husband
gozha her husband
guɦa Goha, the hero of many short stories and anecdotes in Middle Eastern literature
gumhuriyya -at republic
gumla -gumal sentence
gurnaal -garanill
guwwa inside (preposition) (adverb)
guʕṛaan -gaʕariin scarab
guɣṛafya geography

h

haadi ,a -hadyiin calm
haakaza thus
haala Hala (girl's name)
haan (i) to mistreat
haani Hani (a boy's name)
haat give me!
haayil ,a -iin excellent, superb
hal (question introducer)
hamm (i) to concern; interest
handasa geometry, engineering
haṛam - ahṛamaat pyramid
hawa (m) air
hiduum ~ huduum (p) clothes
hina here
hinaak there
hindi -hinuud Indian
hiroɣliifi Hyroglyphic
hiwaaya -aat hobby
hiyya she
huduum ~ hiduum (p) clothes
humma they (m,f)
huwwa he

ɦ

ɦaʔʔ -ɦuʔuuʔ right (as in the phrase "to stand up for one's rights")
ɦaaḍiṛ sure! (I'll do it); okay
ɦaaga -aat thing
ɦaaga aaxir gamaal excellent
ɦaaga aaxir ɦalaawa excellent
ɦaagib -ɦawaagib eyebrow
ɦaama to defend s.o, s.th
ɦaawil to try
ɦabb (i) to like; love

ɦabiib ,a -ɦabaayib dear person, beloved one, lover
ɦabiibi my darling
ɦadd someone
ɦadiid iron (metal)
ɦadiis ,a modern
ɦaḍaana kindergarten, nursery
ɦaḍaaṛa -aat civilization, culture
ɦaḍḍaṛ to prepare
ɦaḍritak you (ms) (formal or polite form)
ɦaḍritik you (fs) (formal/polite)
ɦafla - ɦafalaat party (fun)
ɦagaṛ stone
ɦagaṛa -ɦigaaṛa a stone
ɦagg (i) to make the pilgrimage to Mecca
ɦaka (i) to tell a story
ɦalaʔ -ɦilʔaan earring
ɦalaʔa -at serial (T.V.)
ɦalaal legal (religious term)
ɦall (i) to solve
ɦalla to have dessert
ɦalla -ɦilal cooking pot
ɦalla pristo pressure cooker
ɦalluuf -ɦalaliif pig
ɦama wife's fa or mo (usually with pron. suffix)
ɦama (i) to defend
ɦamaama -ɦamaam pigeon
ɦamaati my wife's mo
ɦamaaya my wife's fa
ɦamdilla ʕala salamtak thank God for your safe return (to ms)
ɦammaam -aat bathroom
ɦanak mouth
ɦariimi pertaining to women (as in "women's clothes")
ɦariir silk
ɦaṛaam forbidden (religious term)
ɦaṛaami ,yya -iin ~ ɦaṛamiyya thief
ɦaṛf gaṛṛ -ɦuṛuuf gaṛṛ preposition
ɦaṛiiṣ -huṛaṣa prudent
ɦaṛṛ hot, heat
ɦaṛṛaan ,a -iin hot (adj)
ɦaṛṛaṛ to become hot
ɦasab according to
ɦasab (i) to count
ɦass (i) to feel
ɦaṣaḷ (a) to happen, occur
ɦaša (i) to stuff (cooking, e.g., stuffed cabbage)
ɦašiiš grass (plant)
ɦatta in even if
ɦatta iza even if
ɦatta law even if
ɦaṭṭ (u) to put s.th
ɦawaali approximately
ɦawwaaʔ ~ ɦawwa Eve
ɦayaah (f) life
ɦayawaan -aat animal (s also = "zoology")
ɦayy - ahyaaʔ quarter, section of a town
ɦiddaaya -aat kite (bird)
ɦiḍaašaṛ eleven
ɦifiẓ (a) to memorize
ɦigg pilgrimage
ɦigga -ɦigag excuse
ɦiila -ɦiyal trick
ɦikaaya -aat story
ɦikma -ɦikam word of wisdom
ɦilif (i) to swear
ɦilm patience
ɦilm - aɦlaam dream
ɦilw sweet; pretty; nice
ɦisaab arithmetic; account, calculation
ɦisaab musallasaat trigonometry
ɦiṣṣa -ɦiṣaṣ class (session)
ɦitta -ɦitat piece, part
ɦizaam -ɦizima belt
ɦooš courtyard
ɦubb love
ɦukuuma government
ɦumaaṛ -ɦimiir donkey
ɦuṣaan ~ ɦiṣina horse

i

ʔibil (a) (Q) to accept
ibliis -abalsa Satan, devil
ibn - abnaaʔ ~ ɜwlaad son
ibn xaali -wilaad xaali my cousin (mo br so)
ibn xaalit saɦbi my friend's cousin (mo si so)
ibn xalti -wilaad xalti my cousin (mo si so)
ibn ʕamm -wilaad ʕamm cousin (fa br so)
ibn ʕamm -wilaad ʕammi my cousin (fa br so)
ibn ʕammiti -wilaad ʕammiti my cousin (fa si so)
ibtada to begin
ʔibṭi (Q) Coptic

?ibṭi (Q) ,yya - a?baaṭ Copt
ibtidaa?i ,yya primary, elementary; beginning
idda (i) to give, hand over
iddaawa (itdaawa) to be cured
iddaffa (itdaffa) to warm oneself
iddallaʕ (itdallaʕ) to act spoiled
iddilta The Delta
iddunya the world
iddunya bard ?awi it (the world) is very cold
iddunya bitmaṭṭaṛ it (the world) is raining
iddunya wmafiiha that is all one cares about in this world; that is enough for me
?idir (a) (Q) to be able
?idra - ?idar (Q) clay pot
idɣallib (itɣallib) to find great difficulty
iḍḍamman (itḍamman) to include
iḍḍaaṛib (itḍaaṛib) to fight
iḍḍuhṛ (at) noon
iḍṭaṛṛ (iṭṭaṛṛ) to be forced to
iftakaṛ to think, to suppose, to remember
igbaari ,yya obligatory
iggannin (itgannin) to go crazy
igriigi ,yya - igriig Greek
iɦmaṛṛ to become red
iɦna we (m,f)
iɦtafal to celebrate
iɦtaṛam to respect
iid (f) -een (d;p) hand
ikkallim (itkallim) to speak
ikladoor nail polish
il- the
il?aaxir ~ fil?aaxir finally
ilbalad the downtown area
ilbuṣṭa the post office
ilfagr (at) dawn
ilfuṣɦa Classical Arabic
ilgamiiʕ everyone
ilganna paradise
ilgazaayir Algeria, Algiers
ilgiiza Giza (city)
ilhandasa engineering
ilhind India
ilɦamd lillaah praise be to God
il?ingiil the Bible
ilkitaab ilmu?addas the Holy Bible
illa except (prep.)
illa iza unless
illa law unless
illahga lmaṣriyya the Egyptian dialect
illi who, that, which
illi (cause) because, that
illuɣa lfaṛansawiyya French language
illuɣa lʕaṛabiyya Arabic language
ilmadaam my wife, Mrs.
ilmasiiɦ Christ
ilmaṣri Egyptian (Arabic)
ilmaɣrib (in) the evening
ilmaɣrib Morocco
ilmitru express tramway
ilmuhimm well now, the important thing is . . .
ilmuski Muski, popular business quarter in Cairo
ilqaahira Cairo
ilquṛ?aan the Koran
ilquṛ?aan ilkariim the Holy Koran
il?uds Jerusalem
il?urdun Jordan
ilwaaɦid ,a one (a person)
ilwaldeen the parents
ilxariif fall, autumn
ilyabaan Japan
ilyunaan Greece
ilzaami ,yya obligatory
ilʕaalam the world
ilʕaalam ilʕaṛabi the Arab world
ilʕafw "Don't mention it" (a response to "thanks")
ilʕammiya dialect, colloquial (Arabic)
ilʕaṛabi Arabic language
ilʕaṛabi lmasṛi Egyptian Arabic
ilʕaṣṛ (in) the afternoon
ilʕiraa? Iraq
ilɣada lunchtime, lunch
ilɣaṛb the West
imbaariɦ yesterday
imbaariɦ billeel last night
imma . . . aw either . . . or
imma . . .w?imma either . . or
imta when?
imtiɦaan -aat examination
in if (possible)
inbaṣaṭ to have a good time
ingiil Bible; usually with the definite article il?ingiil.

ingiliizi ,yya -ingiliiz English, Englishman
ingiltiṛa England
inn that (nominalizer)
inn that; because
innabi the Prophet
innama but; whereas
inniharḍa today
inniil the Nile
insaan human being
in šaa? aḷḷaah God willing
inta you (ms)
inti you (fs)
intu you (p)
iqtiṣaad economics
?ird (Q) -?iruud monkey
?irfa (Q) cinnamon
?irš saaɣ ~ ?irš (Q) piaster piece (10 milliims)
?iršeen (Q) two-piaster piece
iṛaan Iran
?iṛaaṭ (Q) -?aṛaṛiiṭ carat
iṛṛabaaṭ Rabat
iṛṛabiiʕ spring (season)
iṛṛiyaaḍ Riyadh
iṛṭabaṭ to commit oneself
iṛṭibaaṭ ties (e.g., family ties)
iskindiriyya Alexandria
islam to become a Moslem
ism - asmaa? name
ism - asmaa? noun
?ism (Q) - a?saam section
isra?iil Israel
issaaɣa goldsmithery and jewelry section of a town
issabaʕṭaašaṛ the seventeenth
issadd ilʕaali the High Dam
issallim (itsallim) to be delivered
issanawiyya lʕamma high school certificate
issitt btaʕti my wife
issitt btaʕtu his wife
issiwees Suez
issuʕudiyya Saudi Arabia
ista?aal to resign
istafaad to benefit
istagaab to answer a request
istaɦaal to be impossible
istamaal to attract s.o
istariiɦ to relax (imperfect only,as used in proverb #2. See / istirayyaɦ/
istaʕla to be pompous
istaʕma to play the blind
istaʕmil to use
istaɣna to do without
istirayyaɦ to rest, relax
isṭaʕbaṭ to play the fool
isṭiwaana -aat record
iswid ,sooda -suud black
iswira - asaawir bracelet
iṣṣaaliɦ (itṣaaliɦ) to reconcile
iṣṣaḍḍaʕ (itṣaḍḍaʕ) to get a headache
iṣṣayḍala pharmacy
iṣṣeef summer
iṣṣiin China
iṣṣiɣaṛ young age
iṣṣubɦ (n) the morning; (adv.) in the morning
iṣṭilaaɦ -aat term, idiom
išaṛp -aat scarf
?išra -?išr (Q) peel
išraaf supervision
iššammis to sit in the sun
iššar? the East
iššar? il?awṣaṭ the Middle East
iššaṛq il?awṣaṭ the Middle East
iššita (m,f) winter
iššiṭaan Satan
ištaṛa to buy
ištaṛak to participate
ištaɣal to work (as well as "to have a job, profession," etc.)
it?aal to be said
it?aṛa to be read
it?assim to be divided
itdaawa (iddaawa) to be cured
itdaffa (iddaffa) to warm oneself
itdallaʕ to act spoiled
itḍaarib to fight
itḍamman to include
itfaahim (maʕa) to reach an agreement; discuss (mutually) (with)
itfaḍḍa to be emptied
itfaḍḍal go ahead!;please!
itfaṛṛag (ʕala) to see; look around, sightsee
itfassaɦ to vacation, look around, take a walk
itgaab to be brought
itgaawib to be answered
itgannin to go crazy
itgannin (ʕala) to go crazy over (s.th or s.o)
itɦaḍḍaṛ to be present
itkallim (ikkallim) to speak, talk
itkassaṛ (ikkassaṛ) to be broken

itkawa (ikkawa) to be ironed
itlaaʔa to meet
itlamm to gather around
itmanna to hope, wish
itmašša to take a walk
itnaaʔiš (maʕa) to discuss (with)
itnaašaṛ min miyya filmiyya twelve percent (12%)
itneen two
itneen malliim two-millim piece
itneen winuṣṣ filmiyya two-point-five percent (2.5%)
itneen witalatiin thirty-two
itrama to be thrown
itsaaʕid to be helped
itsallim to be delivered
itṣaaliɦ to reconcile
itṣaḍḍaʕ to get a headache
itṣaḷḷaɦ to be repaired
itšaal to be carried
itšakkaṛ to thank
itšammis to sit in the sun
ittaani the other (one)
itwassax to become dirty
itzabbil (izzabbil) to be littered
itʕallim to learn
itẓallim (iẓẓallim) to complain(about being oppressed)
itʕama to be blinded
itʕašša to have dinner
itɣadda to have lunch
itɣallib to find great difficulty
iṭaali ,yya -yyiin Italian
iṭaḷya Italy
iṭnaašaṛ twelve
iṭṛašš to become deaf
iṭṭafa to be extinguished
iṭṭammin to be assured
iṭṭaṛṛ (iḍṭaṛṛ) to be forced to
iṭṭayyib a good deed, the good
iṭṭibb medicine (science)
ixṛaag production (radio-T.V.)
ixwaan friends
iza if (possible, probable cond.)
izaaza - azaayiz a bottle
izaaʕa broadcasting
izan well; then
izzaay how?; how (come)?
izzaay safirt How did you travel?
izzabbil (itzabbil) to be littered
izzayy how is/are?
iẓẓallim (itẓallim) to complain (about being oppressed)
iʕdaadi ,yya preparatory (jr. high)school
iʕlaan -at advertisement
iʕragg to become lame

k

kaam how much, how many?
kaamil ,a -iin complete
kaan (u) to be
kaan zamaanu he would have (been)
kaatib ,a -iin writer
kabaab meat broiled on a skewer
kabb (u) to pour; spill
kabriit matches
kafa (i) to turn over
kahṛaba electricity
kaɦka -kaɦk Egyptian cookie baked especially for holidays
kakaaw cocoa
kalaam talking; speech
kalaam faariɣ nonsense
kalb -kilaab dog
kallim to speak to
kamaan again; also
kanaba -kanab couch
kanada Canada
kanaka -kanak Arabic coffee pot
kariim ,a -kuṛama generous; noble; hospitable
kaṛavatta -aat necktie
kasaṛ (a) to break (s.th)
kaslaan ,a -iin lazy
kassaṛ to smash (s.th)
kašaf (i) to examine
katab (i) to write
kattib to cause to write, have (s.o) write
kawa (i) to iron
kawkab -kawaakib planet, star
kaza so-and-so, such-and-such
kaza wkaza this-and-that; so-and-so
kazzaab ~ kaddaab ,a -iin liar
keek cake
kibd liver (organ)
kibda liver (meat)
kibiir ,a -kubaaṛ big
kida thus
kifaaya that is enough

kilma -kalimaat word
kilu kilo
kilumitr kilometer
kilwa -kalaawi kidney
kimya chemistry
kiniisa -kanaayis church
kitaab -kutub book
kitaaba writing
kitf -een (d) -kitaaf shoulder
kitiir many
kolonya eau-de-cologne
kooṛa -kuwaṛ ball
koosa squash
kubbaaya -aat a glass
kufta Egyptian meatballs
kull each, every; all
kulli comprehensive
kulliyya -aat college
kulliyyit il?adaab College of Literature, Faculty of Arts
kulliyyit ilɦu?uu? Law School
kullu all of it
kulluhum all of them
kummitra ,aya -aat pears
kumudiinu -haat nightstand
kursi -karaasi chair
kuṛumb cabbage
kuṛumbi pastel green
kuttaab -katatiib village elementary school
kuuri ,yya -iin Korean
kuwafeer -aat hair stylist
kwayyis ,a -iin good, fine

l

la . . .wala neither . . .nor
la ɦawla wala quwwata illa billaah what a loss! how helpless man is!
la? ~ la no
la?a (a) to find
laa?a to meet s.o or s.th
laakin but
laazim it's necessary
laaʕib to amuse s.o, play with s.o
laban milk
labbis to dress (s.o)
lahga -aat dialect
laɦas (a) to lick
laɦma meat
laɦma ba?ri veal
laɦma ḍaani lamb meat
laɦma gamuusi beef
laɦma mafṛuuma ground meat
laɦsan lest, for fear that
lamba -aat lamp, bulb
lamma when
lamunaata lemonade
lamuun ,a -aat lemon, lime
lamuuni lemon yellow
lanḍan London
lassa ~ lasa gums
latiini Latin
laṭiif ,a -luṭaaf nice, pleasant, gentle
law if (possible, probable cond.)
law kaan if (impossible cond.)
law samaɦt please!
lawla but for
lawla inn but for
laziiz ,a -luzaaz delicious
leeh why?
leel nighttime
leela -layaali a night
li ~ l to; for
li?ann because, for
libis (i) to get dressed; to put on
libya Libya
lidaṛagit inn to the extent that
liɦaaf -liɦifa quilt, eiderdown
liɦadd until
liɦadd ma until
li?i (a) to find; to meet
liik ɦa?? you (ms) are right
lisaan -lisina tongue
lisans -aat Bachelor of Arts, B.A.
lissa not yet
liwaɦd + pron. suffix alone
liɣaayit until
liɣaayit ma until
loon - alwaan color
looz almonds
looza -liwaz tonsil
lubnaan Lebanon
lubnaani ,yya -yyiin Lebanese
lu?ṣuṛ Luxor
luɣa -aat language

m

ma that (relative co-ordinator, as in ' abl ma')

ma . . .š (negative particles)
maa + l + pron. suffix what is the matter with . . .?
maalak what is the matter with you (ms)?
maama mommy
maaris March
maat (u) to die
mabṛuuk Congratulations!
mabṣuuṭ ,a -iin happy
madda -mawaad subject (school)
madiina -mudun city
madrasa -madaaris school
madriid Madrid
mafiiš there is/are not
mafiiš fayda it's no use, it's all in vain
mafiiš šakk there is no doubt
mafruuš ,a -iin furnished
mafṛama -mafaarim meat grinder
mafṛaš -mafaariš tablecloth
magaal -aat sphere, field
magalla -aat magazine
maggaani~maggaanan free of charge
maghuud -aat effort
magmuuʕ total
magnuun ,a -maganiin crazy, insane, lunatic
mahma no matter what, regardless of what
maɦaddiš no one
maɦall -aat shop place
maɦalli ,yya local
maɦkama -maɦaakim court of law
maɦši stuffed (dish)
makanit ɦilaaʔa safety razor
makaṛoona pasta
maktab -makaatib office desk
maktaba -aat library; bookstore
maktuub ,a -iin written
makwa -makaawi an iron
mala (a) to fill
malaabis (p) clothes
malaabis daaxiliyya underwear
malaak -malayka angel
malɦ salt
malik -muluuk king
malika -aat queen
mallaaɦa -aat salt shaker
malliim milliim
maly filling
manaxiir (f) nose
mandiil -manadiil handkerchief
manṭiʔa -manaaṭiʔ zone
mantiq logic

maqaala -aat article
maraʔa broth
marakbi -yya sailor
mari girgis St. George
maṛɦala -maṛaaɦil stage, phase
markib -maraakib boat
martaba -maraatib mattress
maṛʔa lady, woman (Literary Arabic)
maṛa woman (vulgar usage unless with pron. suffix. e.g. miraati, 'my wife.'
maṛmaṛ alabaster
maṛṛa once upon a time
maṛṛa -aat time (e.g., this time; once, one time)
maṛṛaat sometimes
maṛṛaḍ to nurse
maṛṛiteen twice, two times
masal -amsaal proverb
masʔala -masaaʔil problem
masalan for example
masgid -masaagid mosque
masiiɦi ,yya -yyiin Christian
masṛaɦiyya -aat a play
maṣfa -maṣaafi strainer
maṣfit šaay tea strainer
maṣnuʕaat industrial products, commodoties
maṣr (f) Egypt; Cairo
maṣri ,yya -yyiin Egyptian
maṣrufaat ~ maṣariif fees, tuition
mašbuuk ,a -iin busy (in proverb 14)
mašša to take s.o for a walk

mašwi broiled
mašɣuul ,a -iin busy
maẓbuuṭ that is true, precise, exact
matɦaf -mataaɦif museum
matš -aat game, match (sports)
matʕuus ,a -mataʕiis unlucky
maṭaṛ rain
maṭbax -maṭaabix kitchen
maṭṭaṛ to rain
mawḍuuʕ -aat ~ mawaḍiiʕ subject, topic
mawguud found (to be found)
maxṣuuṣ especially
mayaʕluuš ʕaleeh (ɦaaga) excellect and superb
mayu May
mayya water
mayyit ,a -iin dead

mažisteer -aat Master's degree, M.A.
maʕa with
maʕa baʕḍ together
maʕaak ɦa?? you (ms) are right
maʕaarif acquiantances
maʕguun ɦilaa?a shaving cream
maʕguun sinaan toothpaste
maʕhad -maʕaahid institute
maʕla?a -maʕaaliʕ spoon
maʕla?it šaay teaspoon
maʕla?it šuṛba **soup spoon**
maɣrib evening
maɣṛafa -maɣaarif ladle
meeri Mary
mi = min from, from among
midawwaṛ ,a -iin round (shape)
middaayi? ,a -iin bothered; depressed
miil **-amyaal mile**
miin who, whom?
miina -mawaani port
mikaniiki -yya mechanic
milaaya **-aat sheet**
milawwin colored
milli millimeter
miluxiyya Jew's mallow (an Egyptian leafy vegetable)
milyoneen two million
milyoon one million
min from, from among
min faḍlak please
min naɦya on the one hand . . .
min naɦyit from the point of view of, on the side of
min ʕinayya with great pleasure
min ɣeer without
min ɣeer ma without
mineen from where?
miraaya **-aat mirror**
miṛaati my wife
misaa? ~ masaa? evening
misaa?an P.M.
misaafir **,a -iin** having travelled (participle)
misaaʕid ~ musaaʕid having helped (participle)
misik (i) to hold
miš ~ muš not
miši (i) to go; **to walk**
miš kida isn't that so?
mišmiš **,a -aat apricots**
mišmiši apricot color
miššigan Michigan
mišṭ - amšaaṭ a comb
mitallig ,a -iin ice cold
miteen waṛbaʕa two hundred and four

mitnaa?iš -iin having discussed (participle)
mitr - amtaaṛ meter (= 100 centimeters)
mitr wṛubʕ 1 1/4 meters
mitṣaḷḷaɦ -iin being repaired
miṭaʕʕam inlaid
mixadda pillow
mixa?iil Michael
mixallil pickles
miyya one hundred
miyya waaɦid wisabʕiin one hundred and seventy-one
mizaakir having studied (participle)
mizayyin -iin barber
miʕaad -mawaʕiid appointment
miʕrifa -maʕaarif acquaintance
miʕza -miʕiiz goat
mooz ,a -aat bananas
mosko Moscow
mu?addab ,a -iin polite
mu?allif ,a -iin writer
mu?annas feminine (gr)
mubaaṛah (f) -mubaṛayaat match (sports)
mudarris ,a -iin **,aat** teacher
mudda -mudad period of time
mudhiš ,a -iin excellent
mudiir ,a -iin director
mufiid ,a -iin useful
mufrad singular
muftaaɦ -mafatiiɦ key
mugawhaṛaat jewelry
mugtamaʕ -aat society
muhandis ,a -iin **,aat** engineer
muhimm ,a -inn important
muhmil -iin careless
muɦaami-yya-yyiin lawyer
muɦaasib ,a -iin accountant
muɦadsa -aat conversation
muɦadra -aat lecture
muɦiiṭ -aat ocean
muɦrig awkward, embarrassing
muɦtarim ,a -inn respecting (active participle)
muɦtarif ,a -iin professional
muɦtaṛam ,a -iin respected (passive participle)
muld innabi the birthday of the Prophet
mul?aaṭ -mala?iiṭ tweezer
mumaṛṛiḍ ,a -iin, aat nurse
mumaasil ,a -iin similar
mumkin possible, it's possible

mumtaaz ,a -iin excellent
munasba -aat occasion
munawwaʕ ,a -iin varied (having a variety of things)
mundahiš ,a -iin surprised
munšaaṛ -manašiir saw (a tool)
munṭaẓim ,a -iin on time
muṛagʕa review
muṡab?a -aat competition
musalli ,yya -yyin amusing
musalsala -aat serial (T.V.)
muslim ,a -iin Moslem
mustamirr ,a -iin continuous
mustašfa -yaat hospital
mustawa standard, level
mustawṛad ,a imported
muṣawwaṛ ,a illustrated
muṣṭaḷaɦ -aat term, idiom
muš ~ miš not
muškila -mašaakil problem
mutašaa?im ,a -iin optimistic
mutašakkir "thanks" (said by ms)
mutawaṣṣit ,a -iin middle, medium; (s) = average
mutusikl motorcycle
muus ɦilaa?a - amwaas ɦilaa?a razor blade
muwaɦɦad unified
muxtalif ,a -iin various, different
muzakkaṛ masculine (gr)
muʕallim ,a -iin ,aat teacher
muʕtadil ,a -iin moderate
muʕẓam majority

n

na??aaš -iin painter (walls)
naab (u) to represent, deputize, substitute
naadi -nawaadi club
naa?iṣ needing; missing s.th, lacking; deficient
na?al (i) to transfer; transmit, move; to copy
naam (a) to sleep
naaṛ (f) fire
naas people
naasib to suit
na?aš (u) to carve, engrave
naawi intending
naba? - anbaa? news
nabaat -aat plant;(s) also means 'botany'
nabiih ,a -nubaha intelligent
nadmaan ,a -iin regretful
naḍḍaf to clean
nafaʕ (a) to be useful
nafs (f) soul; self
nafs same
nafsi ~ nifsi I would like to
nagaaɦ success
naggaaṛ -iin carpenter
nagwa Nagwa (a girl's name)
nahaaṛ - ayyaam day
nahr - anhaar river
naɦla -naɦl bee
naɦya -nawaaɦi side
nakkit to joke
na?l transfer; final (as in the phrase 'final examination
namla -naml ant
namuusa -namuus mosquito
nasiim ~ nisma ~ nisiim breeze
našaṛ (u) to saw
našrit axbaaṛ -našaṛaat axbaaṛ newscast
našṛa (našrit il?axbaar) broadcast (newscast)
nawwaṛ to brighten s.th; light up
nayyim to cause to sleep
naẓẓam to organize
naʕsaan ,a -iin sleepy
neekal nickel
nifs ~ nafs (f) self, soul
nifs ~ nafs (+ pron. suffix) would like
nigma -niguum star
nihaaṛ ~ nahaaṛ - ayyaam day
niɦaas ahmaṛ copper
niɦaas asfaṛ brass
ni?iṣ (a) to be missing (s. th); deficient
nikla two-milliim piece
nimr -nimuṛa tiger
nimra -nimar number; grades
nisi (a) to forget
nisiib ,a -nasaayib in-law
nisiibi my in-law
nizil (i) to descend
niẓaam -nuẓum system
niʕnaaʕ mint
noom sleep
nukta -nukat joke
nuṣṣ one-half (1/2)
nuṣṣ fṛank two-piaster *piece*
nuṣṣ gneeh one-half pound note

nuṣṣ illeel midnight
nuṣṣ nuṣṣ fifty-fifty; so-so, not bad not completely
nuuṛ -anwaaṛ light, e.g. sunlight
nuuʕ -anwaaʕ kind, sort
nuvimbir ~ nuvambir November

o

ooḍa - uwaḍ room
ooḍit maktab study (room)
ooḍit noom bedroom
ooḍiṭ ṣufṛa dining room

p

parfaan perfume
pariis Paris
ping pong ping-pong
plaaž -aat seashore
puloovaṛ -aat pullover
puuf -puffaat hassock

q

qaṛya -quṛa village
qawaaʕid grammar, rules
qawmi -yya national
qism - aqsaam department, section
quṛʔaan Koran

r

raʔaba -riʔaab neck
radyu -haat radio set
ragab the month of Rajab; proper name
rama (i) to throw; to mail (a letter)
ramma to scatter s.th; to throw away here and there
ramy throwing
rasm -rusumaat ~ rusuum drawing
riʔa -teen (d) lung
rigaali pertaining to men as in "men's clothes"
rigiʕ (a) to come back, return
rigl (f) -een (d p) leg
riɦla -aat trip
riif countryside
riiɦ (m,f) -riyaaɦ wind
riiɦa -ṛawaayiɦ perfume; scent fragrance
riiša -riiš feather
rimš -rumuuš eyelash
rizʔ - arzaaʔ bounty
riɣiif ʕeeš a loaf of bread
rukba -rukab knee
rusya Russia
ruusi -ruus Russian

ṛ

ṛaabiṭ -ṛawaabiṭ conjunction
ṛaabiʕ fourth
ṛaagil -riggaala man
ṛaaɦ (u) to go
ṛaas -ṛuus (f) head
ṛaayiɦ ,a -iin going
ṛabaṭ (u) to tie
ṛabbina God, our Lord
ṛabiiʕ spring (season)
ṛadd (u) to answer
ṛadd (u) to answer
ṛadyu -haat radio set
ṛaff -ṛufuuf shelf
ṛaɦal (a) to move
ṛamaadi grey
ṛamaḍaan the month of Ramadaan; proper name
ṛaʔṣa -ṛaʔṣ a dance
ṛaṣṣ (u) to pile up; line up
ṛaṭl - aṛṭaal pound (lb.)
ṛawwaɦ to go home
ṛaʔy - aṛaaʔ point of view,opinion
ritib humid
ṛixiiṣ ,a -ṛuxaaṣ inexpensive
ṛoob - aṛwaab robe
ṛooma Rome
ṛubʕ one-fourth (1/4)
ṛubʕ gneeh one-fourth-pound note
ṛubʕumiyya ~ uṛbuʕumiyya four hundred
ṛukn - aṛkaan corner
ṛummaan ,a -aat pomegranate
ṛutuuba humidity
ṛuuž lipstick
ṛuzz, ṛuzzaaya -aat rice

s

sa?a (i) to water; to give a drink
saa? (u) to drive
saab (i) to leave; to let
saabiʕ seventh
saadis ,sadsa sixth
saafir to travel
saakin ,a -sukkaan dweller, inhabitant
saayiɦ ,a suwwaaɦ ~ suyyaaɦ tourist
saayiɣ -suyyaaɣ goldsmith
saaʕa -aat hour; clock, watch; time
saaʕid to help
saaʕit ma just as
sabaanix (f) spinach
sabab - asbaab reason
sabaʕ titman seven-eighths (7/8)
sabaʕa wtisʕiin filmiyya ninety-seven percent
sabaʕṭaašaṛ seventeen
sabʕa ~ sabaʕ seven
sabʕiin seventy
sagaayir , sigaara cigarettes
sahl fertile, level land
sahl ,a -iin easy
sakan (u) to dwell; to live
salaam -aat greeting
salaama peace
sallim to give peace to greet; to deliver
sallim ʕala to greet
sama sky
samaɦ (a) to allow; let (with /law/=if you please)
samak ,a -aat fish
sammaʕ to cause to listen
sana -siniin year
sanawi ,yya secondary (high school)
santi centimeter
sanya -sawaani second (time)
saqaafa culture
saqaafi ,yya -yyiin cultural
sariiʕ swift, rapid, fast
sawa together
sawaa?. . . aw either . . .or
saxiif -suxafa silly
saʕa (a) to strive, to work hard
saʕaat sometimes
saʕiid ,a -suʕada happy
saʕiida hello
saʕitha then, at that time
sebtember September
sidr -siduur chest
siggaada -sagagiid rug, carpet
sihir (a) to stay up late
siidi master, Mr.
sikit (u) to be quiet
sikkiina -sakakiin knife
silfa -salaayf wife of husband's brother
simiin ,a -sumaan fat
simiʕ (a) to listen, hear
sinima -aat movie, movie theater
sinn age
sinna -sinaan tooth
siriir -saraayir bed
sitaaṛa -sataayir curtain
sitt -sittaat lady
sitt beet -sittaat buyuut housewife
sitta ~ sitt six
sitta wsabʕiin seventy-six
sittiin sixty
siṭṭaašaṛ sixteen
siyaasa policy; politics
subɦaan aḷḷah How wonderful! ; praise be to God
subʕ a seventh
suds a sixth
suhuula ease
sukkariyya -aat sugar bowl
sukkaṛ sugar
surya Syria
surʕa swiftness
suṛuur pleasure
suttumiyya six hundred
suu? evil
suu? - aswaa? market
suuri ,yya -yyiin Syrian

ṣ

ṣaadi? ,a -iin truthful
ṣaaɦib - aṣɦaab ~ ṣiɦaab friend; owner
ṣaaḷa -aat hall, hallway; family room
ṣaan (u) to preserve, take good care of
ṣabaaɦ morning
ṣabaaɦan A.M.

ṣabaṛ (u) to be patient
ṣabuun ,a -aat soap
ṣabɣit šaʕṛ hair coloring (dye)
ṣaḍafa- aṣḍaaf mother-of-pearl
ṣaffaṛ to whistle
ṣaɦba -aat friend; owner
ṣaɦd heat, hot ("it's hot")
ṣaɦɦa to wake s.o up
ṣaɦn -ṣuɦuun plate
ṣaloon -aat living room
ṣaḷaṭa salad
ṣaḷaʕ baldness
ṣaḷḷaɦ to repair
ṣandal -ṣanaadil sandals
ṣanna strong odor, e.g. of onions
ṣaṛuux -ṣawariix rocket
ṣaṭr -ṣuṭuur line (of writing)
ṣayḍali -yya pharmacist
ṣaʕb ,a -iin difficult
ṣaʕʕab to make difficult
ṣeef summer
ṣifa -aat adjective, modifier; characteristic
ṣiɦɦa health
ṣiɦi (a) to wake up
ṣiini ,yya -yyiin Chinese
ṣinaaʕa manufacture, industry
ṣinaaʕa yadawiyya handmade
ṣinaaʕi ,yya industrial
ṣiniyya -ṣawaani baking tray
ṣiniyyit ʔahwa coffee tray
ṣiyaam fasting
ṣubaaʕ -ṣuwaabiʕ finger
ṣubaaʕ irrigl toe
ṣubɦ morning
ṣuffaaṛa -ṣafafiir a whistle
ṣufṛa ~ taṛabeezit ṣufṛa dining table
ṣulṭaniyya -ṣalaṭiin bowl
ṣuuf wool
ṣuuṛa -ṣuwaṛ picture, photograph
ṣuʕuuba difficulty
ṣuɣayyaṛ ,a -iin little, small

š

šaʔʔa -šuʔaʔ apartment
šaab (i) to grow old, have grey hair
šaakir ,a -iin having thanked (participle)
šaal (i) to carry
šaariʕ -šawaariʕ street
šaaṭiʔ -šawaaṭiʔ shore
šaaṭir ,a -iin clever
šaay tea
šabb -šubbaan ~ šabaab youth
šabba -aat youth
šagaṛ ,a -aat trees
šahaada -aat certificate
šahṛ - ušhuṛ ~ šuhuṛ month
šakaṛ (u) to thank, praise
šakl - aškaal shape
šamaal north
šammaam,a -aat melons
šampuu shampoo
šams (f) sun
šamsiyya -šamaasi umbrella
šanṭa -šunaṭ suitcase, briefcase; shopping bag; woman's handbag
šarʔ east
šarʔi ,yya -yyiin Eastern, Easterner
šarq East
šaṛaab -aat socks
šaṛaab naylon -šaṛabaat naylon nylons, nylon stockings
šaṛṛ -šuṛuuṛ evil
šaṛṛab to give s.o a drink
šaṛṭ -šuṛuuṭ condition, stipulation
šaṭaaṛa cleverness
šawa (i) to grill, broil
šaxṣ - ašxaaṣ person
šaxṣ duɣri proper person
šaxṣ niḍiif clean person
šayyaal -iin porter
šayyil to cause to carry
šaʕb a people, people of a country
šaʕbi popular; folk, as in "folktale"
šaʕṛ ,šaʕṛa -aat hair
šeeʔ - ašyaaʔ thing
šeeʔ ʕagiib what a strange thing!
šeeʔ ɣariib what! strange!
šeel carrying
šibšib -šabaašib slippers
šiffa -šafaayif lip
šihid (a) to speak for, stand as witness
širib (a) to drink
šiṛiiṭ -šaṛaayiṭ tape
šita (m or f) winter
šiṭaan ,a -šayaṭiin devil
šiwayya a little; a while
šiʕriyya vermicelli
šooka -šuwak fork (utensil)
šugaaʕ ,a -šugʕaan brave

šukalaaṭa chocolate
šukṛan "thanks"
šuṛba soup
šuveniira -aat chest of drawers
šuʕaaʕ - ašiʕʕa ray of light

t

taalit third
taamin eighth
taani again, another time
taani second (also "other")
taasiʕ ninth
tafkiir thinking, thought
taɦiyya -aat greeting
taɦliyya ~ taɦliya dessert (fruits, sweets, etc.)
taɦt under
talaata ~ talat three
talaata waṛbaʕa min ʕašaṛa filmiyya three-point-four percent (3.4%)
talat tirbaʕ 3/4
talata warbiʕiin forty-three
talata wtalatiin filmiyya thirty-three percent (33%)
talatiin thirty
talaṭṭaašaṛ thirteen
talg snow; ice
ta?liid ~ taqliid -ta?aliid ~ taqaliid custom
ta?liif writing, composition
tall -tilaal hill
tall abiib Tel Aviv
tallaaga -aat refrigerator
talyaani ~ ṭalyaani ,yya -talayna ~ ṭalayna Italian
tamaam ~ tamaaman exactly, precisely
taman - atmaan price
taman titsaaʕ 8/9
tamaniin eighty
tamanṭaašaṛ eighteen
tamanya ~ taman eight
tamriin -aat ~ tamariin drill
tamsiliyya -aat a play
ta?riiban almost; approximately
tariix history; date
taṛaabuṭ ties (*e.g.*, family ties
tawfii? Tawfik (a boy's name)
taxaṣṣuṣ -aat specialization
taʕbaan ,a -iin tired
taʕlab -taʕaalib fox
taʕliim education
taʕliiq commentary
taʕriifa one-half-piaster piece
taɣyiir change
tigaaṛa trade, commerce
tiin ,a -aat figs
tilifoon -aat telephone
tilivizyoon -aat T.V. set
tilivižan T.V.
tilliɣṛaaf -at telegram
tilmiiz ,a -talamza ,tilmizaat student
tilt one-third (1/3)
timsaal -tamasiil statue
tinis tennis
tisaʕṭaašaṛ nineteen
tislam ʕineek thank you (ms) (as response to /min ʕinayya/)
tisʕa ~ tisaʕ nine
tisʕa wtamanya minʕašaṛa filmiyya nine-point-eight percent (9.8%)
tisʕiin ninety
tiṣbaɦ ʕala xeer may you wake up to blessings (response to /liltak saʕiida/, "good night")
tuffaaɦ ,a -aat apples
tugaari ,yya-yyiin commercial
tultumiyy xamsa wtalatiin three hundred and thirty-five
tumn an eighth
tumnumiyya eight hundred
turkiya Turkey
tuṛaab dust
tusʕ a ninth
tusʕumiyya nine hundred
tuunis Tunisia; Tunis
tuwalitt women's make-up
tawalitt -aat a small room containing a toilet

ṭ

ṭaalama as long as
ṭaaḷib -ṭuḷḷaab ~ ṭaḷaba student
ṭaaḷiba -aat student
ṭaaṛ (i) to fly
ṭaaṣa -aat frying pan
ṭaaẓa fresh
ṭab ~ ṭayyib well; yes
ṭab wi?iih yaʕni ~ ṭayyib wi?eeh yaʕni well! so what!
ṭaba? - aṭbaa? plate

ṭaba? fingaal saucer
ṭabax (u) to cook
ṭabbaax ,a -iin cook
ṭabiiʕa physics; nature
ṭabiiʕi ,a -yyiin natural
ṭabliyya -ṭabaali low dining table
ṭabʕan of course, undoubtedly
ṭafa (i) to extinguish, put out; turn off (a light, radio)
ṭaffaayit sagaayir -ṭaffayaat sagaayir ash tray
ṭalab (u) to demand, ask for
ṭamaʕ greed
ṭanṭ auntie
ṭaṛabeeza -aat table
ṭaṛablus Tripoli
ṭa?s weather
ṭawiil ,a -ṭuwaal tall, long
ṭawla backgammon (game)
ṭayyaaṛa -aat airplane
ṭayyib fine, good
ṭaʕmiyya fried ground bean patties
ṭaʕʕam to inlay
ṭeeṛ -ṭuyuuṛ bird
ṭibb medicine (as a science)
ṭibb il?asnaan dentistry
ṭifl -?aṭfaal child
ṭiɦiina ground, hulled sesame seed; tahini
ṭiin mud
ṭiliʕ (a) to climb, ascend, go up
ṭooṛ -tiraan ox
ṭuul length
ṭuul ilwa?t all the time

u

?ubuul (Q) acceptance; admission
?uddaam (Q) in front of
uktoobaṛ October
?ulayyil (Q) little, few
umm -ahaat mother
ummaal well then; well; then
ummi my mother
?uṛayyib (Q) ,a -iin nearby
uṛuppa Europe
usbuuʕ - asabiiʕ week
usṛa - usaṛ family
ustaaz - asatza professor
ustaaz gaamiʕi university professor
ustaaza -aat professor
ustuṛalya Australia
?uṣayyaṛ (Q) ,a -iin short
utubiis -aat bus
?uṭn (Q) cotton
?uṭṭa (Q) -?uṭaṭ cat
?uuṭa (Q) tomatoes
uxt - ixwaat sister
uxt mṛaati my wife's si
uxti my si
uɣniya - aɣaani song

w

w ~ wi and
waagib -aat homework, duty
waaɦid ,a one; someone
waaɦid ʕala ?alf 1/1000
waaɦid ʕala ɦḍaašaṛ 1/11
waalid father
waasiʕ ,a -iin wide
wagad (i) to find
wagh baɦri Lower Egypt
wagh ?ibli ~ iṣṣiʕiid Upper Egypt
waɦd + pron. suffix alone
waɦda one; someone
waɦid wiʕišriin twenty-one
waɦiid ,a -iin only (one)
waɦš -wuɦuuš wild animal
wakkil to feed
wala ɦaaga nothing at all
walad - awlaad ~ wilaad son, boy
walda mother
waldi my father
walditi my mother
walla or
walla la? or not?
walla lissa or not (yet)
wallaʕ to turn on (a light, radio)
wara? ʕinab grape leaves
wara?a - awraa? a piece of paper
waras (i) to inherit
warda -ward flower
warda baladi rose
warra to show
waṛa behind
waṣal (a) to arrive
waṣṭaani ,a intermediate

wa?t - aw?aat time (as in the phrase "all the time")
wa?t ma when
waxri late
wayya with in possession of
wazan (i) to weigh
wi while
wi ~ w and
wibaʕdeen and then
widn (f) -widneen (d) -widaan (p) ear
wi?eeh yaʕni so what!
wihaakaza ~ wahaakaza and so on, and so forth
wihiyya di ʕawza kalaam this goes without saying
wiɦiš ,a -iin bad; ugly
wiɦyaatak please (said to ms)
wi?if (a) to stand up; make a stop in
wi?iʕ (a) to fall down
wiraasa inheritance
wiraasi heredity
wiṣil (a) arrive
wišš face
wizaarit ittarbiya wittaʕliim Ministry of Education
wizza -wizz goose

x

xaaf (a) to be afraid, fear
xaal -xilaan uncle (maternal) (mo br)
xaala -aat aunt (maternal) (mo si)
xaaḷiṣ very (intensifier)
xaaḷiṣ at all (with negative structures)
xaamis fifth
xaan ilxaliili Khan Al-Khalili, a popular quarter of Cairo where arts and crafts are sold to tourists
xaaṣ ,xaṣṣa special; private
xaatim -xawaatim ring
xaatim dahab gold ring
xaawa to be a brother to
xaayib ,a -iin good-for-nothing, ne'er-do-well
xaayif ,a -iin scared
xabbaaz ,a -iin baker
xadd -xuduud cheek
xaddaam -iin ~šaɣɣaal houseboy
xaddaama -aat ~šaɣɣaala maid
xafiif -xufaaf light (in weight)
xafiif iddamm a jovial, light-hearted fellow
xala? (a) to create
xall vinegar
xalla to leave; let
xallaʕ to break apart s.th, knock out of joint
xalli baalak(ʕala). . .pay attention! take care!
xaḷaaṣ finished, that is it, there is no problem there
xaḷḷaaṭ -aat mixer, blender
xaḷḷaṣ to finish
xamas malayiin five million
xamas tisdaas 5/6
xamasṭaašaṛ fifteen
xamsa ~ xamas five
xamsa saaɣ ~ šilin five-piaster piece or bill
xamsa wsittiin sixty-five
xamsiin fifty
xanziir -xanaziir pig
xariif autumn
xaṛag (u) to go out
xaṛuuf -xirfaan lamb
xasṛaan ,a -iin bad, spoiled
xaṣṣ ,a -aat~ yaat lettuce
xaṭṭ handwriting; script
xašab wood
xawwif to frighten
xayaal imagination
xeer good; blessings (both material and spiritual)
xiffit damm jolliness
xiliṣ (a) to end
xiyaaṛ ,a -aat cucumbers
xoox ,a -aat peachers
xooxi peach color
xuḍaaṛ vegetables
xums a fifth
xumsumiyya five hundred

y

ya oh (a vocative particle of address)
ya . . .ya . . either . . .or
ya ɦawl illah what a loss!
ya imma . . .ya ?imma either . . .or
ya imma . . . aw either . .or
ya nhaaṛ iswid what a mess! what a lousy day!

ya salaam fancy that! how fancy!
ya salaam ʕla dammak how silly of you! shame on you!
ya salaam ʕla kida how strange! how fancy! how beautiful!
ya siidi my good man
yabaani ,yya -iin Japanese
yadawi handmade
yadd (f) hand
yadoob . . .wi . . no sooner . . .than, as soon as
yaḷḷa let us . . .(exhortative particle), let's
yanaayir January
yareet I wish
yawmi ,yya daily
yaʕni that is, i.e.
yimkin it's possible
yoom - ayyaam ~ iyyaam day
yoom ilgumʕa ~ iggumʕa Friday
yoom ilɦadd Sunday
yoom ilxamiis Thursday
yoom issabt Saturday
yoom ittalaat Tuesday
yoom laṛbaʕ ~ illaṛbaʕ ~ ilʔaṛbaʕ Wednesday
yoom litneen ~ illitneen Monday
yulyu July
yunaani ,yya -yyiin ~ ynaan Greek
yunyu June

z

zaad (i) to add
zaakir to study
zaaṛ (u) to visit
zaffa bridal (singing) party
zamaan in the past
zaraʕ (a) to plant, sow
zarʕ plants
zatuun ,a -aat olives
zatuuni olive green
zayy like (prep.) (conj.)
zaʕlaan ,a -iin upset, angry, unhappy
zeet oil
zeeti darkish green
zibda butter
zibiibi maroon
ziṛaaʕa agriculture
ziyaada -aat increase; a raise
ziyaaṛa -aat visit
zuhariyya -aat vase

ẓ

ẓaabiṭ buliis police officer
ẓaabiṭ geeš army officer
ẓaalim ,a -iin opressor, tyrant
ẓaḷam (i) to oppress
ẓaḷaṭa -zaḷaṭ stone
ẓaṛiif ,a -ẓuṛaaf nice, pleasant

ž

žakitta -aat jacket
žiip (f) -aat~gunilla -aat skirt

ʕ

ʕaad (i) to repeat
ʕaada -aat habit, custom
ʕaag ivory
ʕaaʔil ,a -iin wise
ʕaaʔila -aat family
ʕaaʔili familial
ʕaal excellent!
ʕaalam world
ʕaalami international
ʕaali ,ya -yinn high
ʕaam (u) to swim
ʕaam ,ʕamma general
ʕaamil (i) to treat
ʕaamil ,a -ʕummaal laborer, workman
ʕaan (i) to help
ʕaaṣima -ʕawaaṣim capital (of a country)
ʕaaš (i) to live
ʕaašir tenth
ʕaaṭifi ,yya -yyin emotional romantic
ʕaawiz ~ ʕaayiz wanting to (participle)
ʕabiiṭ ,a -ʕubaṭa crazy, idiot, fool
ʕadad - aʕdaad number
ʕadd (i) to count

ʕadiil-ʕadaayil	husband of wife's sister
ʕads	lentils
ʕagab (i)	to please
ʕagala	bicycle
ʕagiin ~ ʕagiina	dough
ʕala	on; to
ʕala ayy ɦaal	at any rate, anyhow
ʕala eeh	what for?
ʕala fikra	by the way
ʕala ɦasab	according to
ʕala lʕumuum	in general
ʕala ʕeeni wṛaasi	with great pleasure
ʕalašaan ~ ʕašaan	because, in order to, for
ʕa?liyya -aat	mentality
ʕallim	to teach
ʕama (i)	to blind s.o
ʕamal (i)	to do; to make; to work
ʕamiid -ʕumada	dean (of a college)
ʕamm -ʕimaam	paternal uncle
ʕamma -aat	aunt (paternal) (fa si)
ʕammaal ,a -iin	to do s.th continually
ʕammaan	Amman
ʕammi	dialectal
ʕan	about
ʕan iznak	excuse me (to ms)
ʕand	with (a particle of possession); at (chez)
ʕandak ɦa??	you (ms) are right
ʕan?uud -ʕana?iid	bunch (e.g. of grapes)
ʕara?	sweat
ʕariis -ʕirsaan	bridegroom
ʕaṛabi ,yya -ʕaṛab	Arab, Arabic, Arabian
ʕaṛabiyya -aat	car
ʕaṛiiḍ ,a -ʕuṛaaḍ	wide, broad
ʕaṛuusa -ʕaṛaayis	bride
ʕasal	honey
ʕasfuuṛa -ʕaṣafiir	swallow (bird)
ʕaskari buliis	policeman
ʕaskari geeš	non-commissioned army officer
ʕaṣabi ,a -yyiin	nervous
ʕaṣṛ	mid-afternoon
ʕaša (m)	dinner
ʕašaan ~ ʕalašaan	because (of)
ʕašaan xaṭri	please; please do it (for me)
ʕašam	hope
ʕašṛa ~ ʕašaṛ	ten
ʕašṛa saaɣ	ten-piaster piece or bill
ʕašša	to give dinner
ʕašuuṛa	the feast of Ashura
ʕaṭšaan ,a -iin	thirsty
ʕawwaam ,a -iin	swimmer
ʕawwim	to cause to swim
ʕayyaan ,a -iin	sick
ʕayyid	to celebrate the feast
ʕayyid ʕala	to wish s.o a happy holiday
ʕazam (i)	to invite
ʕaẓama	greatness
ʕaẓiim ,a -ʕuẓama	magnificent
ʕeeb -ʕuyuub	fault shame
ʕeela -ʕaa?ilaat	family
ʕeen (f) -ʕineen (d+p) -ʕuyuun (p) (f)	eye
ʕeen gamal	walnut
ʕeeš	bread
ʕibaaṛa -aat	phrase
ʕibaaṛa ʕan	tantamount to; consisting of
ʕibri	Hebrew
ʕigl -ʕiguul	calf
ʕiid - aʕyaad	feast
ʕiid iḍḍaɦiyya	Great Bairam (Moslem holiday)
ʕiid il?aḍɦa	Great Bairam (Moslem holiday)
ʕiid ilfiṭṛ	Small Baiṛam (the celebration of the end of the holy month of Ramadan)
ʕiid il?iyaama	Easter
ʕiid ilmilaad	Christmas
ʕiid ilʕadra	Feast of St. Mary
ʕilaag	treatment
ʕilba -ʕilab	a box
ʕilm -ʕuluum	science
ʕilm il?igtimaaʕ	sociology
ʕilmi	scientific
ʕinab ,a -aat	grapes
ʕinwaan -ʕanawiin	address
ʕiraa?i ,yya -yyiin	Iraqi
ʕirif (a)	to know
ʕišari ,yya -yyiin	sociable, amiable, companiable
ʕišriin	twenty
ʕizuuma -ʕazaayim	invitation
ʕuluum	sciences
ʕulya	high; higher
ʕumṛ	ever (as in the phrase "have you ever . .? or in negative structures)
ʕušṛ	a tenth

ɣ

ɣaab (i)	to be absent
ɣaali ,ɣalya -ɣalyiin	expensive
ɣaami?	dark (color)
ɣaayib ,a -iin	absent
ɣaaẓ (i)	to vex
ɣada (m)	lunch
ɣadda	to give lunch
ɣalbaan ,a -iin	poor fellow
ɣaḷṭa -ɣaḷaṭ	fault, mistake, error
ɣanna	to sing
ɣariib ,a -ɣuṛaba	stranger
ɣaṛaam	love
ɣaṛaḍ	intention
ɣaṛaf (i)	to ladle
ɣaṛb	west
ɣaṛbi ,yya -yyiin	western; westerner
ɣašš (i)	to cheat
ɣaššaaš ,a -iin	cheater
ɣaṭa ɦalla -ɣuṭyaan ɦilal	pot cover
ɣayṛaan ~ ɣayyaaṛ ,a -iin	jealous
ɣayyaṛ	to change
ɣazaal ,a -ɣazaal	gazelle
ɣiḷiṭ (a)	to make a mistake
ɣiweeša -ɣawaayiš	bracelet
ɣulub ɦumaaṛi ~ ɣilib ɦumaaṛi	I give up
ɣuṛaab -ɣirban	crow
ɣuṛayyiba	shortbread, Egyptian cookie

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PART SEVEN

CULTURAL TEXTS

taken from

A Comprehensive Study of Egyptian Arabic

Volume One

Ernest T. Abdel-Massih, et.al.

Center for Near Eastern and North African Studies
The University of Michigan
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/iššaxṣiyya lmaṣriyya/

iššuʕaṛaaʔ wilkuttaab ilyunaniyyiin illi zaaṛu maṣr fʔawaaxir ilʕaṣr ilfiṛʕooni waṣafu šaʕb maṣr bʔinnu šaʕb mariħ wibašuuš wiluh ṭabiiʕa saaxira .

ilwaṣf da lissa biyanṭabiq ʕala šaʕb maṣr dilwaʔt . tilaaʔi iṣṣifaat di mawguuda filmaṣriyyiin illi tʔabilhum willi tiʕṛafhum willi tṣadiqhum .

ilmaṣriyyiin yiħibbu nnukat wilʔafya wittaʔliis wittaryaʔa . yinakkitu wiyittaryaʔu saʕaat ʕala baʕḍ wiyxuššu lbaʕḍ ʔafya , wmafiiš waḍʕ ɣalaṭ filmugtamaʕ falat min nukathum witaʔlishum witaryaʔithum . ilmaṣriyyiin awwil šaʕb filʕaalam ixtaṛaʕ fann ilkarikateer . fiih rusuum karikateeriyya manʔuuša ʕala baʕḍ ilʔasaaṛ ilmaṣriyya lʔadiima .

tiħiss kamaan inn iššaʕb ilmaṣri šaʕb ʕandu imaan šadiid billaah wibiʔiṛaadit ṛabbina . maħaddiš minhum yigiib siirit ħaaga naawi yiʕmilha illa wiyʔuul "in šaaʔ aḷḷaah ."

THE EGYPTIAN PERSONALITY

The Greek poets and writers who visited Egypt during the late Pharaonic period described the people of Egypt as happy and cheerful and possessing a sarcastic nature.

This description still applies to the Egyptian people today. You find these qualities present in the Egyptians you meet, and know, and make friends with.

Egyptians love jokes, puns and ridicule. Sometimes they make jokes and ridicule each other and exchange puns, and there is no unjust situation in the society which has escaped their jokes and ridicule. The Egyptians were the first people in the world to invent the art of caricature. There are caricatures engraved on some of the ancient Egyptian monuments.

You sense also that the Egyptians are a people who have a strong faith in God and God's will. No one of them mentions anything he intends to do without saying "in sha allah" ["God willing"].

ilmaṣriyyiin kamaan kuṛama , miš bass filʔakl wifħafawithum biḍḍuyuuf , dool kuṛama fnaẓrithum lilwaʔt . waʔt ilwaaħid minhum miš milku lwaħdu , da milk innaas kamaan . yaʕni tisʔal winta fmaṣr ʕala ʕinwaan fišaariʕ tilaaʔi aktaṛ min waaħid mustaʕidd , miš bass yʔullak ilmakaan da feen laakin yiwaṣṣalak liɣaayit hinaak . tuʔaf ilʕaṛabiyya minnak fiššaariʕ tilaaʔi ħawaleek zaħma min mutaṭawwiʕiin lilmusaʕda .

ilmugtamaʕ ilmaṣri kullu usṛa waħda . faxuriin bibaladhum wimuṛtabiṭiin bibaʕḍ . ħatta lli minhum filxarrig zayy samiir wilayla wnabiil wifariida tlaʔiihum ʕayšiin fiʔamerika wmašaʕirhum fimaṣr , wimitšawwaʔiin yiʔṛu lʔahṛaam ʕašaan mayfuthumš ilʕaza fħadd min ilʕeela aw ilʔaṣħaab .

Egyptians are also generous, not only in [offering] food and in their hospitality to guests, but they are also generous with respect to their time. One's time is not his alone, [rather] it belongs also to other people. For example, if when you are in Egypt you ask about an address on some street, you find more than one person ready, not only to tell you where the place is, but to take you there. If your car stops [breaks down] in the street you will find a crowd around you volunteering to help.

Egyptian society is [like] one [big] family. They are proud of their country and close to each other. You find that even those who are abroad, like Samir, Layla, Nabil and Farida, are living in the U.S. but their hearts [feelings] are in Egypt. They are eager to read Al-Ahram so that they don't miss sending condolences [notes, letters or telegrams] to a family member or friend.

***

الشخصيه المصريه

THE EGYPTIAN PERSONALITY

الشعراء والكتاب اليونانيين اللى زاروا مصر فى أواخر العصر الفرعونى وصفوا شعب مصر بأنه " شعب مرح وبشوش وله طبيعه ساخره " .

الوصف دا لسه بينطبق على شعب مصر دلوقت . تلاقى الصفات دى موجوده فى المصريين اللى تقابلهم واللى تعرفهم وتصادقهم .

المصريين يحبوا النكت والقافيه والتأليس والتريقه . ينكتوا ويتريقوا ساعات على بعض ويخشوا لبعض قافيه ، ومافيش وضع غلط فى المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى العالم اخترع فن الكاريكاتير .

فيه رسوم كاريكاتيريه منقوشه على بعض الآثار المصريه القديمه .

تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا . ماحدش منهم يجيب سيرة حاجه ناوى يعملها الا ويقول " ان شاء الله " .

المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول كرماء فى نظرتهم للوقت . وقت الواحد منهم مش ملكه لوحده ، دا ملك الناس كمان . يعنى تسأل وانت فى مصر على عنوان فى شارع تلاقى اكتر من واحد مستعد ، مش بس يقوللك المكان دا فين لكن يوصلك لغاية هناك . تقف العربيه منك فى الشارع تلاقى حواليك زحمه من متطوعين للمساعده .

المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض حتى اللى منهم فى الخارج زى سمير وليلى ونبيل وفريده تلاقيهم عايشين فى أمريكا ومشاعرهم فى مصر ، ومتشوقين يقروا الأهرام عشان مايفوتهمش العزاء فى حد من العيله أو الأصحاب .

***

/ilʔaṛaaba lʕaaʔiliyya/

"ʕammi fulaan" di ʕbaaṛa tismaʕha ktiir fimaṣr . iwʕa tiftikir inn maʕnaaha inn fulaan da axu waalid iššaxṣ illi biyʔuul ilʕibaaṛa . mumkin ʔawi innu yibʔa bn ʕamm waldu , aw gooz xaltu , aw gooz ʕammitu , wimumkin innuhum maykunuuš ʔaṛaayib aw nasaayib xaaliṣ , wiykuun fulaan da ṣadiiʔ liwaldu . kull dool biyuʕtabaṛu fmaʔaam ilʕamm . wʕašaan kida , min baab ilʔiɦtiṛaam lamma lwaaɦid yitkallim ʕanhum biyʔuul ʕala kull waaɦid minhum innu "ʕammu ." "xaali fulaan" mumkin yibʔa maʔṣuud biiha axu ilʔumm aw ibn ʕamm ilʔumm aw ibn xalitha .

lamma lwaaɦid yitkallim ʕan baaʔi lʔaṛaayib winnasaayib fimaṣr biyibʔa ɦasab ʕilaaqit ilʔaṛaaba aw innasab . yaʕni tʔuul fulaan ibn ʕammi aw fulaan gooz uxti aw fulaana

FAMILY RELATIONS

"My [paternal] uncle So-and-So" is a phrase which you hear often in Egypt. You must not assume that it means that this person is the brother of the father of the person who is using the phrase. It is very possible that he is his father's [paternal] cousin, or his maternal or paternal aunt's husband, or it is possible that they aren't relatives or in-laws at all, but Mr. So-and-So is a friend of his [the speaker's] father. All of these are considered of the [same] rank as the [paternal] uncle. For this reason, it is [considered] respectful when one talks about them to call each one his "uncle." "My [maternal] uncle So-and-So" may mean the mother's brother or her [paternal or maternal] cousin.

When one [in Egypt] speaks of the rest of the relatives and in-laws, it is according to the type of relationship [by blood or marriage]. I.e., you say So-and-So is my

mṛaat ibn ʕammi ila aaxirihi .

ilmaṣriyyiin biyiʕtibiru lʔaṛaayib winnasaayib kulluhum ʕeela waħda . wzayy ma ʔulna ʔabl kida kull waaħid biyħiss bʔinn ʕaleeh iltizaam binnisba littaani wibyigtimiʕu kulluhum taʔriiban filʔafṛaaħ wilmayaatim liʔann kull waaħid minhum biyiʕtibiṛ da waagib ʕaleeh laazim yuʔuum biih . yaʕni kull faṛd min afṛaad ilʕeela laazim yiħḍaṛ ilmayaatim min nafsu , wiyitʕizim fiʔafṛaħha .

[paternal] cousin, or my sister's husband or my [paternal] cousin's wife, etc.

The Egyptians consider all the [blood] relatives and in-laws as one family. As we said before, every individual feels an obligation with respect to the other and almost all of them gather at weddings and funerals, because each one of them considers this a duty which he must perform. That is, every member of the family must attend the funerals of his own accord and consider himself invited to the family weddings.

***

القرابه العائليه

FAMILY RELATIONS

" عمي فلان " دى عباره تسمعها كتير فى مصر . أوعى تفتكر ان معناها ان فلان دا أخو والد الشخص اللى بيقول العباره . ممكن قوى انه يبقى ابن عم والده ، أو جوز خالته ، أو جوز عمته ، وممكن انهم مايكونوش قرايب أو نسايب خالص ، ويكون فلان دا صديق لوالده . كل دول بيعتبروا فى مقام العم . وعشان كدا من باب الاحترام لما الواحد يتكلم عنهم بيقول على كل واحد منهم أنه " عمه " . " خالى فلان " ممكن يبقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .

لما الواحد يتكلم عن باقى القرايب والنسايب فى مصر يبقى حسب علاقة القرابه أو النسب . يعنى تقول فلان ابن عمى أو فلان جوز اختى أو فلانه مرات ابن عمى الى آخره .

المصريين بيعتبروا القرايب والنسايب كلهم عيله واحده . وزى ماقلنا قبل كدا كل واحد بيحس بأن عليه التزام بالنسبه للتانى وبيجتمعوا كلهم تقريبا فى الافراح والمياتم لان كل واحد منهم بيعتبر دا واجب عليه لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر المياتم من نفسه ويتعزم فى افراحها .

***

/il?ahaawi/

il?ahwa hiyya lmakaan illi nnaas bititṛaddid ʕaleeh fi?aw?aat faṛaɣhum . wibtit?addim fiiha muṛaṭṭibaat wimašṛubaat wifiiha baʕḍ adawaat ittasliya .

mafiiš madiina fmaṣr , kibiira aw ṣuɣayyaṛa , mafihaaš ?ahaawi . ħatta lquṛa tlaa?i fkull qaṛya ?ahwa aw itneen . ilqaahiṛa lwaħdaha fiiha alaaf il?ahaawi baʕḍaha ?ahaawi afṛangi wilɣaalibiyya ?ahaawi šaʕbiyya . wida byatawaqqaf ʕala lħayy illi fiih il?ahwa iza kaan šaʕbi walla la? . faxaamit il?ahwa w?anwaaʕ ilmašṛubaat illi btit?addim fiiha byib?a ħasab izzabaayin bituʕha . il?ahaawi lkibiira fil?aħyaa? iššaʕbiyya bit?addim šaay wi?ahwa wyansuun wiganzabiil wi?irfa wkazuuza , wifiṣṣeef ti?addim kamaan žilaati . min ḍimn ilħagaat illi btit?addim fil?ahaawi di iššiiša lli liha zabaayin maxṣuuṣa . alʕaab ittasliya fiiha btib?a ṭṭawla widdominu wisaʕaat iššaṭaṛang . il?ahaawi l?afṛangi fiiha kull ilħagaat illi ?ulnaaha

COFFEE SHOPS

The coffee shop is the place which people frequent in their spare time. They [coffee shops] serve refreshments and drinks and some games are available.

No city in Egypt, big or small, is without coffee shops. Even in the villages you find that each has one or two coffee shops. Cairo alone has thousands of coffee shops. Some are western, but most are popular [for common people]. This depends upon whether the neighborhood where the coffee shop is located is a popular one or not. The luxuriousness of the coffee shop and the kinds of drinks served depend upon its customers. The large coffee shops in the popular neighborhoods serve tea, coffee, [hot] anise, ginger and cinnamon [drinks], and soft drinks. In the summer ice cream is also served. Among the things served in these coffee shops is the water pipe, which has di wifiih fibaʕḍaha ṭaṛabezaat bilyaṛdu .

katṛit il?ahaawi fmaṣr luh ʕiddit asbaab . min ahamm il?asbaab di inn il?ahaawi kaanit liɣaayit ʕahd ?uṛayyib hiyya lmakaan ilwaɦiid littasliya wtamḍiyit wa?t ilfaṛaaɣ . makanš fiih saɦaat šaʕbiyya wkaanit ilʕuḍwiyya fbaʕḍ innawaadi maqṣuuṛa ʕala lxawagaat . wifiih sabab taani inn il?ahaawi hiyya ilmakaan ilwaɦiid illi byit?aabil fiih awlaad ilmihna lwaɦda aw innaas illi benhum ɦaaga muštaṛaka . wʕašaan kida tlaa?i fiih liɣaayit dilwa?t taxaṣṣuṣaat fil?ahaawi . di masalan ?ahwit ilminaggidiin widi ?ahwit ilɦalla?iin widi ?ahwit ilkumsariyya widi ?ahwit aṛbaab ilmiʕašaat widi ?ahwit izzamalkawiyya widi ?ahwit il?ahlawiyya . il?ahaawi di kaanit bitilʕab dooṛ innawaadi filwa?t illi kaan ilmaṣriyyiin maɦṛumiin fiih min ʕuḍwiyyitha aw mayi?daṛuuš yidfaʕu štiṛakatha .

particular customers. The games [available] are backgammon, dominoes and sometimes chess. The western coffee shops have all the things we have mentioned, and some of them have billiard tables.

There are many reasons for the great number of coffee shops in Egypt. One of the most important reasons is that these coffee shops were until recently the only places for entertainment and spending leisure time. There were no popular clubs [playgrounds] and membership in some of the [high class] clubs was limited to foreigners. There is another reason: [it is that] the coffee shops are the only place where members of the same profession or people who have something in common can meet. For this reason, you still find specialities in the coffee shops. For example, this one is for upholsterers, this one for barbers, this one for conductors [of buses or trains], this one for retirees, this one for Zamalik fans, and this one for Ahli fans. These coffee shops used to take the place of the clubs

dilwaʔt iṣṣuuṛa tɣayyaṛit ila ɦadd kbiir baʕd ma kitrit issaɦaat iššaʕbiyya filmudun wilʔaqaliim wibaʔa fiiha alʕaab ṛiyaḍiyya wnašaaṭ igtimaaʕi wiwasaaʔil tasliya wkitrit innawaadi ṛṛiyaḍiyya wilʔigtimaʕiyya lli gtazabit ʕadad kibiir min ilʕaʔilaat wiššubbaan wiššabbaat .

winta ʔaaʕid ʕala lʔahwa ymuṛṛ ʕaleek ilbayyaʕiin aškaal walwaan : bayyaʕiin ilyanaṣiib wiššammaʕaat wiššaṛabaat wimwaas ilɦilaaʔa wilfakha wɦagaat zayy kida . law ištareet ɦaaga minhum laazim tifaaṣil waʔilla ɦatidfaʕ taman aktaṛ min illaazim .

ilmašṛubaat filʔahaawi asʕaṛha ṛxiiṣa wmatinsaaš tidfaʕ baʔšiiš lilgaṛsoon . ilbaʔšiiš yibʔa ɦawaali ʕašṛa filmiyya min taman ilmašṛubaat . adawaat ittasliya : iṭṭawla wɣerha btibʔa maggaanan fi muʕẓam ilʔahaawi ·

muʕẓam ilʔahaawi di

at the time when Egyptians were excluded from membership [in clubs] or couldn't afford to pay for [membership] subscriptions.

Nowadays the case has, changed to a great extent since the increase in the number of popular parks in the cities and the provinces, which offer sports, social activities and means of entertainment. Sporting and social clubs have grown in number and [these] have attracted a large number of families and young men and women.

When you are sitting in a coffee shop, different types of vendors pass by: vendors of lotteries, hangers, socks, razors, fruit and such things. If you buy something from them you must bargain with them, or you will pay a higher price than necessary.

Drinks in the coffee shops are inexpensive, and don't forget to tip the waiter. Tips should be about ten percent of the price of the drinks. Games [such as] backgammon [and others] are free in the majority of coffee shops.

The majority of these

liɣaayit dilwaʔt amkina rgaali bass , lissa maʕtaṛafitš bixtilaaṭ ilginseen .	*coffee shops are still for men only; they still have not permitted [acknowledged] the mixing of the two sexes.*

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القهاوى

COFFEE SHOPS

القهوه هى المكان اللى الناس بتتردد عليه فى اوقات فراغهم وبتتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره مافيهاش قهاوى . حتى القرى تلاقى فى كل قريه قهوه او اتنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجي والغالبيه قهاوى شعبيه . ودا بيتوقف على الحى اللى فيه القهوه اذا كان شعبى ولّا لاء . فخامه القهوه وانواع المشروبات اللى بتتقدم فيها بيبقى حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتقدم شاى وقهوه وينسون وجنزبيل وقرفه وكازوزه وفى الصيف تقدم كمان جيلاتى . من ضمن الحاجات اللى بتتقدم فى القهاوى دى الشيشه اللى لها زباين مخصوصه . العاب التسليه فيها بتبقى الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات اللى قلناها دى، وفيه فى بعضها طرابيزات بلياردو.

كترة القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغاية عهد قريب المكان الوحيد للتسليه وتمضية وقت الفراغ . ماكانش فيه ساحات شعبيه وكانت العضويه فى بعض النوادى مقصوره على الخواجات. وفيه سبب تانى ان القهاوى هى المكان الوحيد اللى بيتقابل فيه اولاد المهنه الواحده أو الناس اللى بينهم حاجه مشتركه . وعشان كدا تلاقى فيه لغاية دولوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوه الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت اللى كان المصريين محرومين فيه من عضويتها أو مايقدروش يدفعوا اشتراكاتها .

دلوقت الصوره اتغيرت الى حد كبير بعدما كترت الساحات الشعبيه فى المدن والأقاليم وبقى فيها العاب رياضيه ونشاط اجتماعى ووسائل تسليه وكترت النوادى الرياضيه والاجتماعيه اللى اجتذبت عدد كبير من العائلات والشبان والشابات .

وانت قاعد على قهوه يمر عليك البياعين اشكال وألوان : بياعين اليانصيب والشماعات والشرابات وامواس الحلاقه والفاكهه وحاجات زى كدا . لو اشتريت حاجه منهم لازم تفاصل والا حتدفع تمن اكتر من اللازم .

المشروبات فى القهاوى أسعارها رخيصه وما تنساش تدفع بقشيش للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات .

ادوات التسليه : الطاوله وغيرها بتبقى مجانا في معظم القهاوى .

معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس ، لسه ما اعترفتش باختلاط الجنسين .

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/lamaħaat min ittariix/	GLIMPSES OF HISTORY
"maṣr umm iddunya ." di ʕbaaṛa tismaʕha ktiir min innaas fimaṣr lamma ykuun ilħadiis biyduuṛ ʕan ilħaḍaaṛa lʔinsaniyya , wbitbayyin inn ilmaṣriyyiin faxuriin bibaladhum wiʕarfiin inn ħaḍaarit ilʕaalam badaʔit fimaṣr .	"Egypt is the mother of the world." This is a phrase which you hear often from people in Egypt when the conversation is about human civilization, and it shows that the Egyptians are proud of their country and aware that the world's civilization started in Egypt.
ilwaaħid lamma byitkallim ʕan maṣr , biyitkallim ʕan dawla liha tariix mitsaggil min xamas talaaf sana - yaʕni dawla badaʔit fiiha ħaḍaaṛa wmadaniyya fi fagr ittariix .	When one speaks about Egypt he speaks of a country which has had a recorded history for five thousand years. That is, a country where a civilization began at the dawn of history.
ħaḍaarit maṣr aṣiila wimustamirra wimuħtafiẓa biṭabiʕha , wi ʕumṛaha ma tʔassaṛit tamaaman bilɣuzaah illi ħakamuuha : ilyunaniyyiin , wiṛṛumaan , wilʔatṛaak , wilfaṛansawiyyiin , wilingiliiz . taʔaliid ilmaṣriyyiin wiʕadathum hiyya hiyya , biyirgaʕ ʕumṛaha liʔalaaf issiniin . ilʔiħtifaal bizikra lʔarbiʕiin liwafaat ilmayyit masalan , illi ma zaal maʕmuul biih liɣaayit innihaṛda	The civilization of Egypt is original, continuous and has preserved its character; it has never been totally influenced by the conquerors who have ruled it: the Greeks, Romans, Turks, French and the English. The traditions and customs of the Egyptians have remained the same. And they date back thousands of years. For example, the Fortieth Day commemoration of a death which is still prac-

fmaṣr ʕand ilmuslimiin wilʔaʔbaaṭ, da taqliid yirgaʕ liʔayyaam ilfaṛaʕna, wmitsaggil filʔasaaṛ bitaʕithum.

maṣr inḍaṛṛit min ɦukm ilɣuzaah. kifaaya inn qudamaaʔ ilmaṣriyyiin humma lli xtaṛaʕu lwaraʔ wilɦibr illi hiyya ʕimaad ilmaʕrifa, wimaʕa zaalik inniharḍa maṣr fiiha nisbit ummiyya murtafiʕa.

maṣr dilwaʔt mustaqilla wibitɦaawil innaha tʕawwaḍ illi faat fikaafit ilmayadiin ʕašaan tiʔuum bidooṛ ɦaḍaari gadiir bimaḍiiha lmagiid.

ticed today among the Muslims and Copts in Egypt, is a tradition which dates back to the days of the Pharaohs and is recorded in their monuments.

Egypt was harmed by the rule of the conquerers. It is enough [to say] that it was the ancient Egyptians who invented paper [papyrus] and ink which are the foundation of knowledge, and in spite of this Egypt today has a high percentage of illiteracy.

Egypt is now independent and is trying to compensate for its past in all fields in order to assume a role in [the development of] civilization worthy of her glorious past.

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لمحات من التاريخ

GLIMPSES OF HISTORY

" مصر ام الدنيا " . دى عباره تسمعها كتير من الناس فى مصر لما يكون الحديث بيدور عن الحضاره الانسانيه ، وبتبيّن ان المصريين فخورين ببلادهم وعارفين ان حضارة العالم بدأت فى مصر .

الواحد لما يتكلم عن مصر ، بيتكلّم عن دوله لها تاريخ متسجّل من خمس آلاف سنه - يعنى دوله بدأت فيها حضاره ومدنيه فى فجر التاريخ .

حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ماتأثرت تماما بالغزاه اللى حكموها : اليونانيين ، والرومان ، والاتراك ، والفرنساويين، والانجليز . تقاليد المصريين وعاداتهم هيّ هيّ ، بيرجع عمرها لآلاف السنين . الاحتفال بذكرى الاربعين لوفاة الميت مثلا ، اللى مازال معمول به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع لأيام الفراعنه ، ومتسجل فى الآثار بتاعتهم .

مصر انضرّت من حكم الغزاه . كفايه ان قدماء المصريين هم اللى اخترعوا الورق والحبر اللى هى عماد المعرفه ، ومع ذلك النهارده مصر فيها نسبة اميه مرتفعه .

مصر دلوقت مستقله وبتحاول انها تعوض اللى فات فى كافة الميادين عشان تقوم بدور حضارى جدير بماضيها المجيد .

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/ilmatħaf ilmaṣri/

ziyaaṛit ilmatħaf ilmaṣri btib?a filɣaalib awwil ħaaga fbirnaamig issaayiħ fimaṣr . ilmatħaf luh ħikaaya bitwaḍḍaħ izzaay maṣr bada?it tihtamm biħmaayit il?asaaṛ il?adiima wizzaay asaaṛ kitiira thaṛṛabit min maṣr .

miħammad ʕali lli ħakam maṣr min sanat alf wtumnu miyya wxamsa liɣaayit sanat alf wtumnu miyya tamanya warbiʕiin kaan awwil waaħid ʕamal matħaf wi?anša? idaaṛa lil?asaaṛ ilmaṣriyya sanat alf wtumnu miyya xamsa wtalatiin . ilmatħaf wa?taha kaan fimabna mulħa? bimadrasa gamb gneenit il?azbakiyya laakin tuħaf kitiira kaanit bitixtifi ya imma whiyya fṭari?ha lilmatħaf ya imma baʕd ma tiwṣal . baʕd kida lmatħaf itna?al lil?alʕa . laakin baṛḍu makanš fiih ħiṛaasa kafya ʕala l?asaaṛ illi fiih .

ilfikra min ʕamal ilmatħaf kaanit innu yib?a maxzan lilhadaaya lli kaan biy?addimha lħaakim lizzuwwaaṛ ilkubaaṛ . saʕiid baaša lli kaan biyuħkum maṣr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

Visiting the Egyptian Museum is usually the first thing on the program of the tourist in Egypt. The museum's story explains how Egypt began to be concerned with the protection of antiquities and how many antiquities were smuggled out of Egypt.

Mohammad Ali, who ruled Egypt from 1805 until 1848, was the first to found a museum and he established an administration for the Egyptian antiquities in 1835. The museum at that time was in a building attached to a school next to the Azbakiyya Gardens, but many artifacts were disappearing either on their way to the museum or after they arrived. After that the museum was moved to the Citadel, but still there was not sufficient guarding of the antiquities it contained.

The idea behind establishing a museum was that it be a store house for the gifts which the ruler presented to important visitors. Said Pasha, who was the ruler of Egypt in 1855

wxamsiin ʕaṛaḍ ʕala maksmilyan , ħaakim innimsa lamma zaaṛ maṣr , innu yaaxud illi yiʕgibu min ittuħaf illi mawguuda filmatħaf .	offered [to let] Maximillian, the ruler of Austria, take what he wanted of the artifacts in the museum when he visited Egypt.
ilfaḍl fħifẓ ilʔasaaṛ wiħmayitha min issirʔa wittahriib yirgaʕ lilʕaalim ilfaṛansaawi ogist maryot illi tʕayyin mudiir lilʔasaaṛ sanat alf wtumnu miyya tamanya wxamsiin . maryot kaan ʔabl kida byištaɣal filqism ilmaṣri fimatħaf illuvr . wigah maṣr wʕamal fiiha iktišafaat kitiira lilʔasaaṛ .	The credit for preserving the antiquities and protecting them from theft and smuggling is due to the French scholar Auguste Marriette, who was appointed Director of Antiquities in 1858. Prior to this, Marriette had worked in the Egyptian section of the Louvre. He came to Egypt and made many discoveries of antiquities.
maryot ħafaẓ ilʔasaaṛ illi lʔiiha fmaxzan fibulaaʔ taħt ħṛaasa qawiyya . ilmatħaf itnaʔal lilmabna lħaali lli fmidaan ittaħriir sanat alf wtusʕu miyya witneen .	Marriot kept the artifacts which he found in a store house in Bulaq under heavy guard. The museum was moved to the present building in Midan El-Tahrir [Liberation Square] in 1902.
ilbaħs ʕan ilʔasaaṛ fimaṣr mustamirr . wikull sana bituktašaf ħagaat gidiida . wilkunuuz illi mawguuda filmatħaf ilmaṣri malhaaš naẓiiṛ filʕaalam kullu . wʕašaan katritha , fiih tafkiir ħaaliyyan fiʔinšaaʔ mabna gdiid lilmatħaf .	The search for antiquities in Egypt is constant. Every year new things are discovered. The treasures in the Egyptian Museum are unequalled in the whole world. Because of their great number the establishment of a new building for the museum is now being considered.

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المتحف المصرى

THE EGYPTIAN MUSEUM

زيارة المتحف المصرى بتبقى فى الغالب أول حاجه فى برنامج السايح فى مصر . المتحف له حكايه بتوضح ازاى مصر بدأت تهتم بحماية الآثار القديمه وازاى آثار كتيره اتهرّبت من مصر .

محمد على اللى حكم مصر من سنة الف وتمن ميه وخمسه لغاية سنة الف وتمن ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للاثار المصريه سنة الف وتمن ميه خمسه وتلاتين . المتحف وقتها كان فى مبنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى فى طريقها للمتحف يا اما بعدما توصل . بعد كدا المتحف اتنقل للقلعه . لكن برضه ماكانش فيه حراسه كافيه على الآثار اللى فيه .

الفكره من عمل المتحف كانت انه يبقى مخزن للهدايا اللى كان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللى كان بيحكم مصر سنة الف وتمن ميه خمسه وخمسين عرض على ماكسميليان ، حاكم النمسا لما زار مصر انه ياخد كل اللى يعجبه من التحف اللى الموجوده فى المتحف .

الفضل فى حفظ الآثار وحمايتها من السرقه والتهريب يرجع للعالم الفرنساوى اوجست ماريوت اللى اتعيّن مدير للآثار سنة الف وتمن ميه تمنيه وخمسين . ماريوت كان قبل كدا بيشتغل فى القسم المصرى فى متحف اللوفر . وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللى لقيها فى مخزن بولاق تحت حراسه قويه . المتحف اتنقل للمبنى الحالى اللى فى ميدان التحرير سنة الف وتسع ميه واتنين .

البحث عن الآثار فى مصر مستمر . وكل سنه بتُكتشف حاجات جديده .
والكنوز الموجوده فى المتحف المصرى مالهاش نظير فى العالم كله وعشان
كترتها فيه تفكير حاليا فى انشاء مبنى جديد للمتحف .

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/ɦagaṛ ṛašiid/

ṛašiid balad ṣɣayyaṛa ʕand maṣabb inniil filbaɦṛ ilʔabyaḍ ilmutawaṣṣiṭ liha ahammiyya taarixiyya liʔannaha kaanit masṛaɦ liʕamaliyyaat ɦarbiyya ayyaam ilɦamla lfaṛansiyya illi ʕamalha napolyoon bonapart ʕala maṣr fiʔaaxir ilqaṛn ittamanṭaašaṛ .

lamma kaanu lʕasaakir ilfaṛansawiyyiin fiṛašiid sanat alf wisubʕu miyya tisʕa wtisʕiin , ʕaskari minhum liʔi ɦagaṛ min ilbaazalt manʔuuš ʕaleeh kitabaat ittaḍaɦ innaha bitalat luɣaat : ilhiroɣlifiyya widdimoṭiqiyya wilyunaniyya wʔinnaha manʔuuša sanat miyya sitta wtisʕiin ʔabl ilmilaad . ilɦagaṛ da itbaʕat linapolyoon filqaahiṛa , wnapolyoon amaṛ biʔinn innuʔuuš illi ʕala lɦagaṛ yitʕimil minha ṣuwaṛ ʕašaan ilʕulamaaʔ illi kaan gayibhum maʕaah filɦamla yidrisuuha .

innuʔuuš illi ʕala ɦagaṛ ṛašiid badaʔit tigzib ihtimaam ʕulamaaʔ kitiir liʔannaha zayy ma ʔulna maktuuba btalat luɣaat :

THE ROSETTA STONE

Rashid [Rosetta] is a small town [located] where the Nile flows into the Mediterranean. It has historical significance because it was a theater of military operations during the French campaign which Napoleon Bonaparte led against Egypt in the late eighteenth century.

When the French troops were in Rashid in 1799, one of the soldiers found a basalt stone on which was inscribed writing which proved to be in three languages: Hieroglyphics, Demotic and [Classical] Greek, and which was inscribed in the year 196 B.C. This stone was sent to Napoleon in Cairo who ordered the inscriptions on the stone to be copied so that the scholars whom he had brought with him on the campaign could study them.

The inscriptions on the Rosetta stone began to attract the interest of many scholars, because, as we

waɦda minhum qawaʕidha maʕṛuufa , whiyya lluɣa lyunaniyya , wittanya : hiyya lluɣa iddimoṭiqiyya lli maʕṛuuf innaha maṣdar illuɣa lʔibṭiyya . wittalta : ilhiroɣlifiyya , widi qawaʕidha kaanit ɣeer maʕṛuufa bilmaṛṛa ṛaɣm ilmuɦawalaat ilkitiira lli ʕamalha lʕulamaaʔ iluṛoppiyyiin filwaʔt da .

wiʔahammiyyit ɦagaṛ ṛašiid inn ittalat luɣaat illi manʔuuša ʕaleeh bitʕabbaṛ ʕan ɦaaga waɦda lli hiyya taɦiyya min ilkahana bituuʕ manf lilmalik bimunasbit ʕiid tatwiigu wbiyʕaddidu afḍaalu .

ahamm ilʕulamaaʔ illi darasu ɦagaṛ ṛašiid ʕašaan yiɦillu ṛumuuzu huwwa lʕaalim ilfaṛansaawi žan franswa šampolyoon [ilmawluud sanat alf wsubʕu miyya wtisʕiin , wimaat sanat alf wtumnu miyya waaɦid witalatiin] . willi saʕdu fidṛastu linniʔuuš itqaanu ilkaamil lilluɣa lʔibṭiyya wiqtinaaʕu biʔinnaha mutaṭawwiṛa min illuɣa lhiroɣliifiyya .

šampolyoon ʕamal diṛaasa muqaṛna lilkalimaat ilmanʔuuša

said, they were written in three languages. The grammar of one of them, [Classical] Greek, was known. The second was Demotic, which is known to be the source of the Coptic language. The third was Hieroglyphics whose grammar was completely unknown despite the many attempts which European scholars had made up to that time.

The importance of the Rosetta Stone was that the three languages which were inscribed on it expressed one meaning: the greetings of the priests of Memphis to the King on the occasion of his coronation, mentioning his great deeds.

The most important of the scholars who studied the Rosetta Stone in order to decipher its characters was the French scholar Jean François Champollion [1790-1831]. What helped in his study of the inscriptions was his complete mastery of the Coptic language and his certainty that it had developed from the Hieroglyphic language.

Champollion did a comparative study of the words in-ʕala ɦagaṛ ṛašiid billuɣateen ilyunaniyya widdimoṭiqiyya , wibeen innuʔuuš ilhiṛoɣlifiyya , wiʔidir yiɦill illuɣz wiyiʕṛaf asṛaaṛ qawaaʕid illuɣa ilhiroɣlifiyya .

ɦagaṛ ṛašiid ilʔaṣli istawla ʕaleeh ilʔingiliiz sanat alf wtumnu miyya wwaaɦid , wifiḍil min waʔtaha mawguud filmatɦaf ilbṛiṭaani , wikull iddiṛasaat illi ʕamalha šampolyoon wiɣeeru kaanit ʕala ṣuwaṛ innuʔuuš illi ʕala lɦagaṛ .

iktišaaf šampolyoon kaan iktišaaf tariixi liʔannu miš bass iktašaf qawaaʕid luɣa ʔadiima , da kašaf ʕan asṛaaṛ talat talaaf sana min ilɦaḍaaṛa lʔinsaniyya mitsaggila ʕala lʔasaaṛ , wifiḍlit maghuula liɣaayit šampolyoon ma ɦall ṛmuzha . ʕašaan kida šampolyoon biyuʕtabaṛ abu ʕilm ilmaṣriyyaat illi huwwa ʕilm diṛaasit ilʔasaaṛ wilɦaḍaaṛa lmaṣriyya lʔadiima .

scribed on the Rosetta Stone in the [Classical] Greek and Demotic languages, with the Hieroglyphic inscriptions, and he was able to solve the mystery and know the secrets of the grammar of the Hieroglyphic language.

The original Rosetta Stone was seized by the British in 1801 and has remained since that time in the British Museum, and all the studies which Champollion and others made were on the copies of the inscriptions on the stone.

Champollion's discovery was an historic one because he not only discovered the grammar of an ancient language, but this revealed the secrets of 3000 years of human civilization which were recorded on the monuments and had remained unknown until Champollion deciphered the characters. For this reason, Champollion is considered the father of Egyptology which is the study of the ancient Egyptian monuments and civilization.

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حجر رشيد

THE ROSETTA STONE

رشيد بلد صغيّره عند مصب النيل فى البحر الأبيض المتوسط ، لها اهميه تاريخيه لانها كانت مسرح لعمليات حربيه أيام الحمله الفرنسيه اللى عملها نابليون بونابرت على مصر فى آخر القرن التمنتاشر .

لما كانوا العساكر الفرنساويين فى رشيد سنة الف وسبع ميه تسعه وتسعين ، عسكرى منهم لقى حجر من البازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيّه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سته وتسعين قبل الميلاد . الحجر دا اتبعت لنابليون فى القاهره ، ونابليون أمر بأن النقوش اللى على الحجر يتعمل منها صور عشان العلماء اللى كان جايبهم معاه فى الحمله يدرسوها .

النقوش اللى على حجر رشيد بدأت تجذب اهتمام علماء كتير لانها زى ما قلنا مكتوبه بتلات لغات : واحده منهم قواعدها معروفه وهى اللغه اليونانيه والتانيه : هى اللغه الديموطيقيه اللى معروف انها مصدر اللغه القبطيه والتالته : الهيروغليفيّه ودى قواعدها كانت غير معروفه بالمره رغم المحاولات الكتيره اللى عملها العلماء الأوروبيين فى الوقت دا .

واهمية حجر رشيد ان التلات لغات اللى منقوشه عليه بتعبّر عن حاجه واحده اللى هى تحيه من الكهنه بتوع منف للملك بمناسبة عيد تتويجه وبيعددوا أفضاله .

أهم العلماء اللى درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنساوى جان فرانسوا شامبليون (١٧٩٠ ـ ١٨٣١) . واللى ساعده فى دراسته

للنقوش اتقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه الهيروغليفيه .

شامبليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين اليونانيه والديموطيقيه ، وبين النقوش الهيروغليفيّه ، وقدر يحل اللغز ويعرف اسرار قواعد اللغه الهيروغليفيّه .

حجر رشيد الأصلى استولى عليه الأنجليز سنة ١٨٠١ ، وفضل من وقتها موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامبليون وغيره كانت على صور النقوش اللى على الحجر .

اكتشاف شامبليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغه قديمه ، دا كشف عن اسرار تلات آلاف سنه من الحضاره الأنسانيه متسجله على الآثار وفضلت مجهوله لغاية شامبليون ما حلّ رموزها . عشان كدا شامبليون بيعتبر أبو علم المصريات اللى هو علم دراسة الآثار والحضاره المصريه القديمه .

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/inqaaz abu simbil/

maʕaabid abu simbil ʕibaaṛa ʕan maʕbadeen , waaɦid kibiir wiwaaɦid aṣɣaṛ mawguuda ʕala buʕd miteen witamaniin kiilu mitr ganuub aṣwaan . wilmaʕbadeen banaahum ṛamsiis ittaani lli kaan min aʕẓam ɦukkaam maṣr ilʔadiima . ṛamsiis ittaani bana lmaʕbad ilkibiir linafsu wilmaʕbad iṣṣuɣayyar limṛaatu nifirtaari wilmaʕbadeen yibʕidu ʕan baʕḍ tisʕiin mitr .

sanat alf wtusʕu miyya tisʕa wxamsiin maṣr waggihit nidaaʔ lilʕaalam liʔinqaaz maʕaabid abu simbil liʔannaha kaanit ɦatitʕaṛṛaḍ lilɣaraʔ natiigit ilfayaḍaan wirtifaaʕ ilmayya lli ɦatitkawwin waṛa ssadd ilʕaali . inqaaz abu simbil aṣbaɦ waʔtaha ɦadiis ilʕaalam wihtimaamu . idduwal mawiʔfitš sakta wʔaʕlanit istiʕdadha lilmuʕawna lfanniyya wilmaliyya litanfiiz mašṛuuʕ inqaaz ilmaʕaabid min ilɣaraʔ . ilmašṛuuʕ itʕamal taɦt riʕaayit ilyunesku , wtamanya warbiʕiin dawla sahmit fiih , wibadaʔ ittanfiiz .

THE RESCUE OF ABU SIMBEL

The temples of Abu Simbel consist of two temples, one large one and one smaller one, located at a distance of 280 kilometers south of Aswan. The two temples were built by Ramses II who was one of the greatest rulers of ancient Egypt. Ramses II built the large temple for himself and the small temple for his wife Nefertari. The two temples are 90 meters apart from each other.

In 1959 Egypt appealed to the world to rescue the temples of Abu Simbel because they were about to be flooded as a result of the high water which was to be created behind the High Dam. At that time, the rescue of Abu Simbel became the talk of the world and its concern. The nations did not remain silent and announced their willingness to assist technically and financially to carry out the project of rescuing the temples from flooding. The project was carried out under the sponsorship of UNESCO, and forty-eight na-

fikrit ilʔinqaaz illi tammit ilmuwafʔa ʕaleeha kaanit ʕibaaṛa ʕan naʔl ilmaʕbadeen ħagaṛa ħagaṛa wiʔiʕaadit tarkibha zayy ma kaanit ʕaleeh fnafs ilmakaan , bass ʕala haḍaba aʕla sittiin mitr min ilmakaan ilʔaṣli . ʕamaliyyit ilʔinqaaz di tammit , witʕamalit ħafla yoom itneen wiʕišriin sibtambir sanat alf wtusʕu miyya tamanya wsittiin , wiħaḍaṛ ilħafla mandubiin min ilyunesku wimin ittamanya warbiʕiin dawla lli sahmit filmašṛuuʕ .

ʕašaan titṣawwaṛ ḍaxaamit ilmašṛuuʕ , ilwagha btaʕt ilmaʕbad ilkibiir liwaħdaha irtifaʕha talaata wtalatiin mitr wʕaṛḍaha tamanya wtalatiin mitr wimutaʕammiqa fiṣṣaxṛ limasaafit sittiin mitr wibiyħiiṭ bilwagha aṛbaʕ tamasiil liṛamsiis ittaani , irtifaaʕ kull waaħid minha ʕišriin mitr . ilħagaṛ bitaaʕ ilmaʕbad ilkibiir waznu tultu miit alf ṭinn . ʕamaliyyit ilʔinqaaz itkallifit sitta wtalatiin milyoon dulaaṛ .

abu simbil dilwaʔt min ilmaʕaalim ilmaṣriyya ttaarixiyya lli kisbit šuhṛa ʕaalamiyya ḍaxma wibtigzib ʕadad kibiir giddan min issuyyaaħ . wiʕašaan kida fiih

tions contributed, and the project started.

The idea [plan] of the rescue which was agreed upon was to transfer the two temples stone by stone and rebuild them as they were before in the same place but on a higher plateau sixty meters from the original place. The rescue operation was completed and a party was held on September 22, 1968, and representatives attended from UNESCO and the forty-eight nations which contributed to the project.

In order for you to visualize the immensity of the project, the façade of the large temple alone is 33 meters high and 38 meters wide and is sunk in the rock a distance of 60 meters, and the façade is surrounded by four statues of Ramses II, each of which is 20 meters high. The weight of the stone of the large temple is 300,000 tons. The rescue operation cost 36 million dollars.

Abu Simbel is now one of the historic Egyptian landmarks which has gained great international fame and it attracts a very large number of tourists.

riɦlaat yawmiyya labu simbil biṭṭayyaaṛa min aṣwaan . wida ɣeer irriɦla nniiliyya lli bittimm bilhaydrofiil wibtiʔṭaʕ ilmasaafa min aswaan labu simbil fiɦawaali aṛbaʕ saʕaat winuṣṣ .

inqaaz abu simbil akbaṛ daliil ʕala lmizaat illi bititɦaʔʔaʔ min taʕaawun duwal ilʕaalam fimašṛuʕaat saqafiyya , wdaliil kamaan ʕala inn ilʔaṣaaṛ ilmaṣriyya lʔadiima guzʔ min itturaas ilɦaḍaaṛi lʔinsaani kullu zayy ma hiyya guzʔ min tariix maṣr .

For this reason there are daily trips to Abu Simbel by plane from Aswan. This is in addition to the Nile trip which is made by hydrofoil and covers the distance from Aswan to Abu Simbel in about four and a half hours.

The rescue of Abu Simbel is the greatest testimony to the advantages which can be realized as a result of the cooperation of the nations of the world in cultural projects, and a testimony to the fact that the ancient Egyptian monuments are a part of the heritage of human civilization as a whole, as well as a part of the history of Egypt.

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انقاذ " أبو سمبل "

THE RESCUE OF ABU SIMBEL

معابد أبو سنبل عباره عن معبدين واحد كبير وواحد أصغر موجوده على بعد ميتين وتمانين كيلومتر جنوب أسوان . والمعبدين بناهم رمسيس التانى اللى كان من أعظم حكام مصر القديمه . رمسيس التانى بنى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدين يبعدوا عن بعض تسعين متر .

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سنبل لانها كانت حتتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى حتتكون وراء السد العالى . انقاذ أبو سنبل أصبح وقتها حديث العالم واهتمامه . الدول ما وقفتش ساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق . المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فيه ، وبدأ التنفيذ .

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدين حجره حجره واعادة تركيبها زي ما كانت عليه فى نفس المكان بس على هضبه أعلى ستين متر من المكان الأصلى . عملية الانقاذ دى تمت ، واتعملت حفله يوم اتنين وعشرين سبتمبر سنة الف وتسع ميه تمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه واربعين دوله اللى ساهمت فى المشروع .

عشان تتصور ضخامة المشروع ، الواجهه بتاعت المعبد الكبير لوحدها

ارتفاعها تلاته وتلاتين متر وعرضها تمانيه وتلاتين متر ومتعمقه فى الصخر لمسافة ستين متر وبيحيط بالواجهه أربع تماثيل لرمسيس التانى ، ارتفاع كل واحد منها عشرين متر . الحجر بتاع المعبد الكبير وزنه تلت مية الف طن . عملية الأنقاذ اتكلفت سته وتلاتين مليون دولار .

أبو سمبل دلوقت من المعالم المصريه التاريخيه اللى كسبت شهره عالميه ضخمه وبتجذب عدد كبير جدا من السياح . وعشان كدا فيه رحلات يوميه لأبو سمبل بالطياره من أسوان . ودا غير الرحله النيليه اللى بتتم بالهيدروفيل وبتقطع المسافه من أسوان لأبو سمبل فى حوالى أربع ساعات ونص .

انقاذ أبو سمبل أكبر دليل على الميزات اللى بتتحقق من تعاون دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه القديمه جزء من التراث الحضارى الأنسانى كله زى ماهى جزء من تاريخ مصر .

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/il?azhaṛ/	AL-AZHAR
mafiiš gaamiʕ fimaṣr aw filʕaalam il?islaami kullu luh šuhṛit wi?asaṛ il?azhaṛ . ilgaamiʕ zayy ma ?ulna ?abl kida banaah gawhaṛ iṣṣiqilli min ħawaali alf sana . binaa? gaamiʕ liṣṣala kaan taqliid biyittibiʕuuh lqaada lmuslimiin lamma yiftaħu madiina .	*No [other] mosque in Egypt or the whole Islamic world has the fame and influence of Al-Azhar. The mosque, as we said before, was built by Gawhar El-Siqilli about one thousand years ago. The building of a mosque for prayer was a tradition followed by Muslim generals [leaders] when they conquered a city.*
gawhaṛ iṣṣiqilli bana gaamiʕ il?azhaṛ ħasab ittaqliid da wiʕašaan tadriis iššariiʕa l?islaamiyya witnaẓẓamit fiih muħaḍaṛaat dawriyya liʕulamaa? iddiin wilwuʕʕaaẓ ilmaṣriyyiin , wida kaan bad? dooṛ il?azhaṛ kagaamiʕ wigamʕa fnafs ilwa?t .	*Gawhar El-Siqilli built the mosque of Al-Azhar in accordance with this tradition and to teach Islamic law [sharia]. Regular lectures were arranged there for the religious scholars and Egyptian preachers. This was the beginning of Al-Azhar's role as a mosque and a university at the same time.*
il?azhaṛ biyuʕtabaṛ a?dam gamʕa filʕaalam mustamirra kagamʕa lɣaayit innahaṛda . asaṛ il?azhaṛ ḍaxm wmaħsuus filħayaah iddiiniyya wissaqafiyya wil?igtimaʕiyya wissiyasiyya fmaṣr .	*Al-Azhar is considered the oldest university in the world which is still used as a university today. The influence of Al-Azhar is great and is felt in the religious, cultural, social and political life in Egypt.*
il?azhaṛ biyitħammil mas?uliyyit našṛ iddiin wilfikr	*Al-Azhar is responsible for spreading Islamic religion*

il?islaami fkull anħaa? ilʕaalam , wibyibʕat ʕulamaa? wiwuʕʕaaẓ lilʕawaaṣim il?islamiyya wʕawaaṣim ilʕaalam ilkubṛa . wil?azhaṛ luh faḍl kbiir fiħmaayit illuɣa lʕaṛabiyya lfuṣħa lli hiyya luɣat ilquṛ?aan , wifiih kulliya liddiṛasaat ilʕulya filluɣa lʕaṛabiyya .

innaas fimaṣr ħakimiin wimaħkumiin biybuṣṣu lil?azhaṛ kamalga? . ilħukkaam biyu?ṣuduuh lamma ykuunu ʕayziin naṣiiħa f?ayy ša?n min šu?uun ittašriiʕ ʕašaan yiʕṛafu hal huwwa muttafiq maʕa qawaaʕid iddiin walla la? . wibyu?ṣuduuh ilmaħkumiin ʕašaan yizawwidu saqafithum . wifilʕuṣuuṛ ilwusṭa il?azhaṛ kaan malga? linnaas biyiħtimu fiih min iṭṭihaaḍ ħukkaam ẓalama aw min zilzaal .

kull ɣuzaat maṣr kaanu byiʕmilu ħsaab lil?azhaṛ . il?azhaṛ kaan markaz il?išʕaaʕ likull ħaṛaka waṭaniyya bitqaawim il?iħtilaal il?agnabi .

il?azhaṛ dilwa?t fiih diṛasaat madaniyya fiṭṭibb wizziṛaaʕa wilhandasa wida ɣeer iddiṛasaat ilmutaʕammiqa fiddiin il?islaami willuɣa lʕaṛabiyya .

and thought in all parts of the world, and it sends religious scholars and preachers to the Islamic capitals and to the great capitals of the world. Al-Azhar deserves great credit for the preservation of the Classical Arabic language which is the language of the Qur'an. It [Al-Azhar] includes a college of higher studies in the Arabic language.

The people of Egypt, both rulers and subjects, view Al-Azhar as a refuge. The rulers go to it when they need advice on any legislative matter to find out if it is in accordance with the religious laws. The subjects go to it in order to increase their knowledge [culture]. In the Middle Ages Al-Azhar was a refuge for the people seeking protection from despotic rulers or from earthquakes.

All the conquerors of Egypt took into account Al-Azhar. Al-Azhar was the center of all nationalist movements resisting the foreign occupations.

Today Al-Azhar includes secular studies in medicine, agriculture and engineering in addition to the in-depth studies in Islamic religion and the Arabic language.

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الازهر

AL-AZHAR

مافيش جامع فى مصر أو فى العالم الاسلامى كله له شهرة وأثر الازهر. الجامع زى ماقلنا قبل كدا بناه جوهر الصقلى من حوالى الف سنه. بناء جامع للصلاه كان تقليد بيتّبعوه القاده المسلمين لما يفتحوا مدينه.

جوهر الصقلى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه الاسلاميه واتنظمت فيه محاضرات دوريه لعلماء الدين والوعاظ المصريين، ودا كان بدء دور الأزهر كجامع وجامعه فى نفس الوقت.

الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده. أثر الأزهر ضخم ومحسوس فى الحياه الدينيه والثقافيه والأجتماعيه والسياسيه فى مصر.

الازهر بيتحمّل مسئولية نشر الدين والفكر الأسلامى فى كل انحاء العالم، وبيبعت علماء ووعاظ للعواصم الأسلاميه وعواصم العالم الكبرى. والأزهر له فضل كبير فى حماية اللغه العربيه الفصحى اللى هى لغة القرآن وفيه كليه للدراسات العليا فى اللغه العربيه.

الناس فى مصر حاكمين ومحكومين بيبصوا للازهر كملجأ. الحكّام بيقصدوه لما يكونوا عايزين نصيحه فى أى شأن من شئون التشريع عشان يعرفوا هل هو متفق مع قواعد الدين ولاّ لأ. وبيقصدوه المحكومين عشان يزودوا ثقافتهم. وفى العصور الوسطى الازهر كان ملجأ للناس بيحتموا فيه من اضطهاد حكام ظلمه أو من زلزال.

كل غزاة مصر كانوا بيعملوا حساب للازهر. الأزهر كان مركز الأشعاع لكل حركه وطنيه بتقاوم الأحتلال الأجنبى.

الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير الدراسات المتعمقه فى الدين الاسلامى واللغه العربيه.

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/il?adyira/

?abl ma nitkallim ʕan il?adyira aɦibb a?ullukum kilma ṣɣayyaṛa ʕan ilkiniisa l?ibṭiyya l?uṛsuzuksiyya lmaṣriyya . lkiniisa l?ibṭiyya assisha l?iddiis muṛ?us il?ingiili sanat arbiʕiin miladiyya , wmin wa?taha lkiniisa matɣayyaṛitš fmuʕtaqadatha ṛṛasuliyya . ni?daṛ ni?uul inn ilkiniisa l?ibṭiyya kniisa muɦafẓa , ɦafẓit ʕala taʕaliim ilmasiiɦ zayy ma stalamuuha lbaṭaṛka l?awaa?il min il?iddiis muṛ?us biduun ayy taɣyiir liɣaayit iḷḷaɦẓa di .

kutub ittariix bit?uul inn iṛṛahbana fil?adyira l?ibṭiyya kaanit hidiyyit maṣr lilʕaalam ilmasiiɦi kullu .

da maʕnaah inn iṛṛahbana naša?it fimaṣr . mu?assis iṛṛahbana huwwa l?iddiis anṭonyos , il?abb iṛṛooɦi liṛṛahbana lʕaalamiyya . il?anba anṭonyos itwalad fimaṣr sanat miteen wixamsiin miladiyya wʕaaš fiṣṣaɦaṛa ššar?iyya yiʕbid aḷḷaah liɣaayit ma maat sanat tultu miyya sitta wxamsiin . fiih deer

MONASTERIES

Before we speak about monasteries, I would like to tell you a little bit about the Egyptian Coptic Orthodox Church. The Coptic Church was founded by St. Mark the Evangelist in the year 40 A.D. and from that time the church has not changed in its apostolic beliefs. We can say that the Coptic Church is a conservative church; it has kept the teachings of Christ as the early patriarchs received them from St. Mark without any change to this day [moment].

History books say that monasticism in the Coptic monasteries was Egypt's gift to the whole Christian world.

This means that monasticism originated in Egypt. The founder of monasticism is St. Antonios [Anthony], the spiritual father of world monasticism. Abba *Antonios* *was born in Egypt in 250 A.D. and lived in the Eastern Desert worshipping God until he died in 356 A.D. There is a monastery in the name of*

biʔism ilʔanba anṭonyos itbana filmakaan illi ʕaaš fiih fiṣṣaħaṛa , itbana filqaṛn iṛṛaabiʕ ilmilaadi . iddeer fiih maktaba malyaana maxṭuṭaat ʔibṭiyya naadira min ilʕuṣuuṛ ilʔuula lilmasiħiyya .

ṣaħṛawaat maṣr fiiha adyira ʔibṭiyya ktiira ahammaha deer ilʔanba buula gamb ilbaħṛ ilʔaħmaṛ fiṣṣaħaṛa ššarʔiyya , wida tbana filqaṛn iṛṛaabiʕ ilmilaadi wifiih maxṭuṭaat ʔibṭiyya qayyima . min ahamm adyirit waadi nnaṭruun fiṣṣaħaṛa lɣaṛbiyya : deer abu maʔaaṛ wideer issuryaan wideer ilbaṛamoos wideer anba bišooy . fiih kamaan deer mari miina fmaṛyuuṭ gamb iskindiriyya . ahamm ilʔadyira lli fiṣṣiʕiid huwwa ddeer ilmiħarraʔ illi tbana filqaṛn iṛṛabiʕ ilmilaadi filmakaan illi sakanit fiih ilʕaaʔila lmuqaddasa . wifiih kamaan deer ilʔanba šnuuda gamb suhaag , wida maʕṛuuf biʔism iddeer ilʔabyaḍ .

widilwaʔt ʕawziin niʕṛaf ħaaga ʕan ħayaat iṛṛuhbaan illi fʔayy deer min ilʔadyira di . ṭabʕan kull deer fiih kiniisa aw

Abba Antonios which was built in the place where he lived in the desert, in the fourth century A.D. The monastery has a library full of rare Coptic manuscripts from the early ages of Christianity.

There are many Coptic monasteries in Egypt's deserts. The most important of these is Abba Bula on the Red Sea in the Eastern Desert. This [monastery] was built in the fourth century A.D. and contains valuable Coptic manuscripts. Among the most important monasteries of Wadi El-Natrun in the Western Desert are: the Abu Maʔar monastery, El-Suryan monastery, the Baramos monastery, and Abba Bishoy monastery. There is also the St. Menes [Mari Mina] monastery in Maryut near Alexandria. The most important monastery in the Ṣiʕid is El-Miharraq monastery which was built in the fourth century A.D. in the place where the Holy Family lived. There is also the Abba Shenuda monastery near Suhag, known as the White Monastery.

Now we want to tell you something about the life of the monks in any one of these monasteries. Of course, every monasaktaṛ . iṛṛuhbaan biyiʔḍu muʕẓam waʔtuhum fiṣṣaḷa . ilʔooḍa illi biyʕiiš fiiha ṛṛaahib fiʕuzlitu ʕan ilʕaalam ilxaarigi munqaṭiʕ liṣṣaḷaah ismaha lʔallaaya . iṛṛaahib biyiʕtibir inn ʕaleeh waagib asaasi wihuwwa ṣṣaḷaah ilmustamirra lilmaṛḍa wilʔaṛaamil wilʔaytaam wilfuʔaṛa wilmuɦtagiin wilmusafiriin wizzarʕ wimayyit inniil wilɦaakim wilgunuud wisalaamit ilbilaad ila aaxirihi . iṛṛuhbaan biyʕiišu ɦayaat taqaššuf baṣiiṭa wmuʕẓam waʔtuhum biykuunu ṣaymiin . iṛṛaahib ṭabʕan mabyitgawwizš abadan . wiʕala fikra baṭṛiyaṛk ilʔaʔbaaṭ ilʔuṛsuzuks fimaṣr laazim yikuun aṣlu ṛaahib min iṛṛuhbaan dool · widi qaʕda maʕmuul biiha min miʔaat issiniin filkiniisa lʔibṭiyya fmaṣr . ilʔusus illi byixdimu filkanaayis dool laazim yikuunu mitgawwiziin ʔabl ma yitrisimu ʔusus .

tery has one or more churches [chapels]. The monks spend most of their time in prayer. The room in which the monk lives in isolation from the external world, confining himself to prayer, is called a cell [allaya]. The monk considers that his basic duty is constant prayer for the sick, widows, orphans, the poor, the needy, travellers, crops, the Nile waters, the ruler, soldiers, and the safety of the nation, etc. The monks live a life of asceticism and they fast most of the time. Of course, the monk never marries. And by the way, the Coptic Orthodox patriarch of Egypt must come [be chosen] from among these monks. This is a rule which has been followed for hundreds of years in the Coptic Church in Egypt. The priests who serve in the churches must be married before they are ordained.

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الاديره

MONASTERIES

قبل ماتتكلم عن الأديره احب اقول لكم كلمه صغيره عن الكنيسه القبطيه الأرثوذكسيه المصريه . الكنيسه القبطيه أسسها القديس مرقس الأنجيلى سنة اربعين ميلاديه ومن وقتها الكنيسه ما اتغيرتش فى معتقداتها الرسوليه . نقدر نقول أن الكنيسه القبطيه كنسيه محافظه ، حافظت على تعاليم المسيح زى ما استلموها البطاركه الاوائل من القديس مرقس بدون اى تغيير لغاية اللحظه دى .

كتب التاريخ بتقول ان الرهبنه فى الاديره القبطيه كانت هدية مصر للعالم المسيحى كله .

دا معناه أن الرهبنه نشأت فى مصر . مؤسس الرهبنه هو القديس انطونيوس ، الاب الروحى للرهبنه العالميه . الأنبا انطونيوس اتولد فى مصر سنة ميتين وخمسين ميلاديه وعاش فى الصحراء الشرقيه يعبد الله لغاية مامات سنة تلت ميه سته وخمسين . فيه دير باسم الأنبا انطونيوس اتبنى فى المكان اللى عاش فيه فى الصحراء ، اتبنى فى القرن الرابع الميلادى . الدير فيه مكتبه مليانه مخطوطات قبطيه نادره من العصور الأولى للمسيحيه .

صحروات مصر فيها اديره قبطيه كتيره أهمها دير الأنبا بولا جنب البحر الأحمر فى الصحراء الشرقيه ، ودا اتبنى فى القرن الرابع الميلادى وفيه مخطوطات قبطيه قيّمه . من اهم اديرة وادى النطرون فى الصحراء الغربيه : دير ابو مقار ودير السريان ودير البراموس ودير انبا بشوى . فيه كمان دير مارمينا فى مريوط جنب اسكندريه . اهم الاديره اللى فى الصعيد هو دير

المحرق اللى اتبنى فى القرن الرابع الميلادى فى المكان اللى سكنت فيه العائله المقدسه ٠ وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف باسم الدير الابيض ٠

ودلوقت عاوزين نعرف حاجه عن حياة الرهبان اللى فى أى دير من الاديره دى ٠ طبعا كل دير فيه كنسيه أو أكتر ٠ الرهبان بيقضوا معظم وقتهم فى الصلاه ٠ الأوضه اللى بيعيش فيها الراهب فى عزلته عن العالم الخارجى منقطع للصلاه أسمها " القلّايه " ٠ الراهب بيعتبر ان عليه واجب اساسى وهو الصلاه المستمره للمرضى والأرامل والايتام والفقراء والمحتاجين والمسافرين والزرع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره ٠

الرهبان بيعيشوا حياة تقشف بسيطه ومعظم وقتهم بيكونوا صايمين ٠ الراهب طبعا مابيتجوزش ابدا ٠ وعلى فكره بطريرك الأقباط الأرثوذكس فى مصر لازم يكون أصله راهب من الرهبان دول ٠ ودى قاعده معمول بيها من مئات السنين فى الكنيسه القبطيه فى مصر ٠ القسس اللى بيخدموا فى الكنايس دول لازم يكونوا متجوزين قبل ما يترسموا قسس ٠

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/qiṣṣa šaʕbiyya:
ilɣina wilfaʔṛ
biyadd llaah/

kaan yama kaan ya saada ya kiṛaam fiʔadiim izzamaan ṣulṭaan ʕaadil biyuɦkum been innaas bilʕadl wiššafaʔa . wifyoom min ilʔayyam xaṛag huwwa wwaziiru rakbiin ilʕaṛabiyya lɦanṭuuṛ ʕašaan iṣṣulṭaan kaan ʕaawiz yišuuf ɦalt innaas wizzaay ʕayšiin . fiššaariʕ illi waṛa lʔaṣr kaan fiih ṛaagil faʔiir wimiskiin ʔaaʕid biybiiʕ baṭaaṭa wkaanit huduumu mʔaṭṭaʕa wɦaltu wiɦša ʔawi , wkaan ʔaaʕid ganbu ibnu wbintu baṛdu labsiin huduum miʔaṭṭaʕa , wiwiššuhum aṣfaṛ wiɦalithum wiɦša min ilfaʔṛ .

iṣṣulṭaan lamma šafhum ṣiʕbu ʕaleeh giddan wiʔal lilʕaṛbagi "waʔʔaf hina ." wibaʕat ilwaziir bitaaʕu ʔallu "ṛuuɦ indahli ṛṛaagil da ." wilamma ga ṛṛaagil saʔalu ṣṣultaan wiʔallu "inta btiksab kaam filyoom ?" wiṛṛaagil ʔallu "ilɦamdu lillaah , saʕaat ʔiršeen wisaʕaat talaata saaɣ ."

A FOLK TALE

RICHES AND POVERTY
COME FROM GOD ALONE
[ARE IN HIS HANDS]

Once upon a time, good and noble people, a long time ago, there was a just Sultan who ruled the people with justice and compassion. One day he went out riding in the carriage with his minister, because the Sultan wished to see the condition of the people and how they were living. In the street behind the palace there was a poor, wretched man sitting, selling sweet potatoes and his garments were torn and his condition was very bad. Sitting beside him were his son and daughter, also wearing torn garments, and their faces were pale [yellow] and their condition was very bad because of their poverty.

When the Sultan saw them, he felt very sorry for them and said to the driver, "Stop here." He sent his minister, saying to him, "Go call this man to me." When the man came the Sultan asked him, "How much do you earn per day?" The man told him, "Praise be to God, sometimes two,

wiṣṣulṭaan ʔallu "ʕandak awlaad ʔadd eeh ?" wiṛṛaagil ʔallu "sabʕa ." iṛṛaagil ṣiʕib ʕala ṣṣulṭaan xaaliṣ . wiṣṣulṭaan miši fɦaalu wlamma rigiʕ ilʔaṣr ʔal lilwaziir "idbaɦ xaṛuuf wibaʕd ma tišwiih iɦšiih ṛuzz wɦuṭṭ fwiṣṭ iṛṛuzz miit gineeh . bittarii ʔa di ṛṛaagil da yaakul wiyitkisi huwwa wʔawlaadu ."

ilwaziir ʕamal zayy ma ʔallu ṣṣulṭaan . iṛṛaagil firiɦ ʔawi lamma xad ilxaṛuuf . ɦamad ṛabbina liʔannu kaan ʔaaʕid ṭuul innahaaṛ ʕala laɦm baṭnu miskiin . ilɦamdu lillaah gaalu aklu wʔakl mṛaatu wʔakl ʕyaalu . ilxaṛuuf kaan mašwi wriɦtu ṭalʕa , ɦaaga tgarri rriiʔ .

iṛṛaagil bitaaʕ ilbaṭaaṭa kaan ʔaaʕid gamb dukkaan naggaaṛ , ṛaagil ṣaaɦib mazaag , laakin šarïh , wiʔanaani wṭammaaʕ , ṛaagil ʕeenu farɣa mayimlahaaš illa tturaab . innaggaaṛ šamm riiɦit ilxaṛuuf ilmašwi , wṭiliʕ baṛṛa dukkaanu , wšaaf bayyaaʕ ilbaṭaaṭa ʔaaʕid wilxaṛuuf ʔuddaamu ʔallu "eeh da ?" fabayyaaʕ ilbaṭaaṭa ʔallu

sometimes three piasters." The Sultan said, "How many children do you have?" The man said, "Seven." The Sultan felt very sorry for the man. Then the Sultan continued on his way, and when he returned to the palace he said to the minister, "Slaughter a sheep and after you roast it, stuff it with rice and put in the middle of the rice a hundred pounds. In this way the man and his children can eat and clothe themselves."

The minister did as the Sultan told him. The man was overjoyed when he received the lamb. He thanked God because he had gone hungry all day. Praise be to God, he [now] had food for himself, his wife and his children. The lamb was roasted and the aroma of it made his mouth water.

The sweet potato vendor was sitting beside a carpenter's shop. He [the carpenter] was a man of expensive tastes, gluttonous, selfish, greedy and insatiable. The carpenter smelled the aroma of the roast lamb and came out of his shop, and saw the sweet potato vender sitting with the roast lamb before him. He said to him,

"riz? ilʕiyaal baʕatulhum ṛabbina ." fannaggaaṛ ?allu "ya ṛaagil ba?a humma ʕyaalak yifhamu lfar? been laɦmit ilxaṛuuf ilmašwi wilfuul ilmidammis ? eeh ṛa?yak ? taaxud fiih talaata gneeh ?" bayyaaʕ ilbaṭaaṭa fakkaṛ , wi?aal linafsu "ṣaɦiiɦ ana aaxud ittalaata gneeh aštiri bxamsa saaɣ ʕeeš wibxamsa saaɣ fuul midammis , naakul kullina wniɦmid ṛabbina wyifḍal maʕaaya tneen gineeh wtisʕiin ?irš". ṛaaɦ idda lxaṛuuf linnaggaaṛ . winnaggaaṛ ṛawwaɦ ilbeet kal min ilxaṛuuf wili?i lmiit gineeh , ḍaṛabhum figeebu , wala miin šaaf wala miin diri .

baʕd usbuuʕ iṣṣulṭaan ?aal lilwaziir "yaḷḷa biina nšuuf aɦwaal innaas winmuṛṛ ʕala ṛṛaagil bayyaaʕ ilbaṭaaṭa lli waṛaana hina nšuuf eeh aɦwaalu baʕd ma xad ilfiluus ." ṛaaɦu wli?yu ṛṛaagil ɦaltu zayy ma hiyya matɣayyaṛitš . iṣṣulṭaan itʕaggib . ṛawwaɦ ilbeet wibaʕat ilwaziir liṛṛaagil ?allu "taʕaala kallim maʕaali iṣṣulṭaan , ʕawzak ." ṛaaɦ iṛṛaagil xad šiwaal ilbaṭaaṭa

"What's that?" The sweet potato vender replied, "God's blessing for the children." So the carpenter said to him, "My good man, your children don't know the difference between mutton and fuul [fava beans]. What do you think--will you take three pounds for it?" The sweet potato vender thought a bit, and said to himself, "It's true, if I take the three pounds and buy five piasters worth of bread and five piasters worth of fuul, we can all eat and praise God, and I'll still have two pounds and ninety piasters left." So he gave the lamb to the carpenter. The carpenter went home and ate some of the lamb and found the hundred pounds. He put them in his pocket, and no one saw him and no one knew.

After a week the Sultan said to the minister, "Let us go and see the condition of the people and pass by the man who sells sweet potatoes [who lives] behind us to see how he is, after receiving the money." They went and found the man in the same state - it had not changed at all. The Sultan was astonished. He went home and sent his minister to the man. The minister said [to the man], "Come, His

btaaʕu mʕaah wiṛaaħ ilʔaṣr .

iṣṣulṭaan ʔallu "ya ṛaagil ana šuftak ɣalbaan inta wiwlaadak wiħabbeet asaʕdak widdeetak miit gineeh . waddethum feen ?" iṛṛaagil ħakaalu lħikaaya faṣṣulṭaan ʔallu "ṭayyib illi faat maat . siibak min ilmaaḍi . taʕaala mʕaaya ." wixadu ʕala lxazna btaʕtu , xazna kbiira ʔawi , fataħhaalu wʔallu "xud illi nta ʕawzu , filuus , dahab , gawaahir . zayy ma nta ʕaawiz ." wiṣṣulṭaan ṭiliʕ baṛṛa lʔooḍa wsaabu . iṛṛaagil kabb ilbaṭaaṭa lli fiššiwaal wimala ššiwaal filuus widahab wigawaahir wiṛaaħ liṣṣultaan baas ʕala iidu wʔallu "kattaṛ alf xeerak ya siidi ." wišaal iššiwaal ʕala kitfu wnizil ʕala ssalaalim bitaʕt ilʔaṣṛ farħaan biyɣanni wsaʕiid . wihuwwa naazil itkaʕbil fiʔawwil sillima . wiṛaaħ waaxid baaʔi ssalaalim kaṛṛ , wiššiwaal ittiʔiil iddaħṛag fooʔu . wiʔiʕ , wiṣil aaxir sillima dmaaɣu maksuuṛa ħittiteen wimuxxu mdašdiš widammu saayiħ . maat aḷḷaah yirħamu . la nafaʕitu lfiluus wala ddahab wala lgawaahir . ṣaħiiħ ilɣina wilfaʔṛ biyadd llaah . wituuta

Highness the Sultan wants to see you." The man took his sack of potatoes with him and went to the palace.

The Sultan said to him, "My good man, I saw you and your children [were] miserable and I wanted to help you, so I gave you a hundred pounds. What did you do with them?" The man told him the story and the Sultan said, "All right, what is done is done. Forget the past. Come with me." He took [the man] to his treasury, a very big treasury, opened it for him, and said, "Take what you want - money, gold, jewels Whatever you want." Then the Sultan went out of the room and left him. The man dumped the sweet potatoes out of his sack and filled it with money, gold and jewels and then went to the Sultan, and kissed his hand and said, "May God increase your prosperity a thousand fold, master." He put the sack over his shoulder and went down the stairs of the palace, joyful, singing and happy. When he was going down he stumbled on the first step, and he fell down the rest of the stairs, the heavy bag rolling on top of him. He fell, landing at the bottom of the stairs with his skull cracked

tuuta firɣit ilħadduuta .

and his brains crushed and his blood spilled. He died, God have mercy upon him. He didn't benefit from the money, the gold, or the jewels. It is true that riches and poverty come from the hand of God alone. And so the story ends.

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قصه شعبيه

الغنى والفقر بيد الله

A FOLK TALE: RICHES AND POVERTY COME FROM GOD ALONE [ARE IN HIS HANDS]

كان ياما كان ياساده ياكرام فى قديم الزمان سلطان عادل بيحكم بين الناس بالعدل والشفقه . وفى يوم من الأيام خرج هو ووزيره راكبين العربيه الحنطور عشان السلطان كان عاوز يشوف حالة الناس وازاى عايشين . فى الشارع اللى ورا القصر كان فيه راجل فقير ومسكين قاعد بيبيع بطاطا وكانت هدومه مقطعه وحالته وحشه قوى ، وكان قاعد جنبه ابنه وبنته برضه لابسين هدوم مقطعه ، ووشهم أصفر وحالتهم وحشه من الفقر .

السلطان لما شافهم صعبوا عليه جدا . وقال للعربجى " وقّف هنا " . وبعت الوزير بتاعه قال له " روح انده لى الراجل دا . ولماجا الراجل سأله السلطان وقال له " انت بتكسب كام فى اليوم ؟ " والراجل قال له " الحمد لله ، ساعات قرشين وساعات تلاته صاغ " والسلطان قال له " عندك أولاد قد ايه ؟ " والراجل قال له " سبعه " . الراجل صعب على السلطان خالص . والسلطان مشى فى حاله ولما رجع القصر قال للوزير " ادبح خروف وبعد ما تشويه احشيه رز وحط فى وسط الرز مية جنيه . بالطريقه دى الراجل دا ياكل ويتكسى هو واولاده .

الوزير عمل زى ماقال له السلطان . الراجل فرح قوى لما خد الخروف . حمد ربنا لانه كان قاعد طول النهار على لحم بطنه مسكين . الحمد لله جاله أكله وأكل مراته وأكل عياله . الخروف كان مشوى وريحته طالعه

حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره وانانى وطماع ، راجل عينه فارغه ما يملاهاش الا التراب . النجار شم ريحة الخروف المشوى ، وطلع بره دكانه وشاف بياع البطاطا قاعد والخروف قدامه . قال له " ايه دا ؟ " فبياع البطاطا قال له " رزق العيال بعته لهم ربنا " . فالنجار قال له " ياراجل بقى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والفول المدمس ؟ ايه رأيك ؟ تاخد فيه تلاته جنيه ؟ " بياع البطاطا فكر ، وقال لنفسه" صحيح انا آخد التلاته جنيه اشترى بخمسه صاغ عيش وبخمسه صاغ فول مدمس ، ناكل كلنا ونحمد ربنا ويفضل معايا اتنين جنيه وتسعين قرش". راح ادا الخروف للنجار . والنجار روّح البيت كل من الخروف ولقى المية جنيه ، ضربهم فى جيبه ، ولا من شاف ولا من درى .

بعد اسبوع السلطان قال للوزير " يلّا بينا نشوف أحوال الناس ونمرّ على الراجل بياع البطاطا اللى ورانا هنا نشوف ايه أحواله بعد ماخد الفلوس " . راحوا ولقيوا الراجل حالته زي ماهى ما اتغيرتش . السلطان اتعجب . روّح البيت وبعت الوزير للراجل قال له " تعالى كلم معالى السلطان عاوزك " . راح الراجل خد شوال البطاطا بتاعه معاه وراح القصر .

السلطان قال له " ياراجل أنا شفتك غلبان انت واولادك وحبيت اساعدك واديتك مية جنيه . ودّيتهم فين ؟ " الراجل حكى له الحكايه فالسلطان قال له "طيب اللى فات مات . سيبك من الماضى . تعالى معاي " . وخده على الخزنه بتاعته ، خزنه كبيره قوى ، فتحهاله وقال له " خد اللى انت عاوزه ، فلوس ، دهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضه وسابه . الراجل كب البطاطه اللى فى الشوال وملى الشوال فلوس ودهب وجواهر وراح للسلطان باس على ايده وقال له " كتر الف خيرك ياسيدى " .

وشال الشوال على كتفه ونزل على السلالم بتاعت القصر فرحان بيغنى وسعيد. وهو نازل اتكعبل فى اول سلمه، وراح واخد باقى السلالم كرّ، والشوال التقيل اتدحرج فوقه. وقع، وصل آخر سلمه دماغه مكسوره حتتين ومخه مدشدش ودمه سايح. مات الله يرحمه. لا نفعته الفلوس، ولا الدهب، ولا الجواهر. صحيح الغنى والفقر بيد الله، وتوته توته فرغت الحدوته.

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